

PROVOCATOR PROVOCATUS.

O R, D - 6 - 15

An answer made to an open Challenge made by one

Mr Boatman in Peters Parish in Norwich, the 13th of December, 1654. in a Sermon preached there at a Fast, in which Answer these Questions are spoke to.

1. Whether Juridicall Suspension of some persons from the Lords Supper be deducible from Scripture; the Affirmative is proved.
2. Whether Ministeriall or Privative Suspension be justifiable; the Affirmative also is maintained.
3. Whether the Suspension of the ignorant and scandalous, be a Pharisaicall Invention; A thing which wiser Ages never thought of, as Mr Boatman falsely affirmed. In opposition to which is proved, That it hath been the judgment and practice of the eminent Saints and servants of Christ, in all Ages, of all other Reformed Churches, and our Church in all times.

To the whole Discourse is prefixed a Narrative Preface, giving account of the occasion of this Tract, & containing the Notes of a part of Mr Boatmans Sermon preached Decemb. 13, with *Animadversions* upon it; with the Authors Letter to him after the preaching of it, to let him know he would accept his challenge, and dispute with him, and Mr Boatmans uncivill Letter, refusing to dispute.

There are subjoynd two *Appendices*: The first clearing up from Antiquity the severall Orders of the *Catechumens* and *Penitentes*, which were in the Primitive Church suspended, and not excommunicated, as is fully proved. The latter contains a Vindication of the first Argument upon the first Question, from an impertinent Discourse of Mr Boatmans in a Sermon, March 28. where you have the said Sermon, and *Animadversions* discovering the *Magisteriall* vanity of his interpretation of *Mat. 7.6* and the Author is vindicated from the charge of delivering *untruth* from that Text.

In the managing of the severall Arguments, on the first and second Question, there is also full answer given to what *Erasius*, Mr *Prime*, or Mr *Humfrey* have excepted to them.

By John Collings, B. D. & Preacher of the Gospell in Norwich.

Sciendum enim, à sanctis Patribus. ab hoc vel maximè constitutum, ut mortaliter peccantes, à Sacramentis Dominicis arceantur; ne indignè ea percipientes, vel majori reatu involvantur, ut Judas quem post panem temerè à Magistro susceptum, Diabolus dicitur plenè invasisset, ut crimen quod prius scelerata præmeditatione conceperat, jam sceleratissimo consummaret effectu, vel nè quod Apostolus de Corinthiis dicit, in firmitate corporis & imbecillitatem, ipsamq; mortem præsumptores incurrant; & ut à communione suspensi terrore ejus exclusionis, & quodam condemnationis Anathemate compellantur studiosius penitentiae medicamentum appetere; & avidius recuperandæ salutis desideria inibiare. Walafridus Strabo, lib. de reb. Eccles. cap. 17.


London, Printed for William Francklyn, Bookseller in Norwich. 1654.





To the Right Wor^{ll} *John Mann*
Esq; Mayor of the City of *Norwich*.

Much Honoured Sir,

 S the *Influence* which that eminent place in this City, to which God hath called you, and the *Engagements* which your goodnesse hath laid upon those few Ministers in it, who have laboured against great opposition, to promote an Ecclesiastick Reformation, have justly challenged our observance to you; so your eminent appearing, not only for it, but in it, accepting the Office of a Ruler in one of the Congregations of it, and your appearing for the restoring of that *eminent servant of Christ* to his Pastorall charge there again, where these unhappy flames of our division have kindled (w^{ch} by the piety and prudence of that Reve-

rend man would have been prevented)
hath challenged for you the more spe-
ciall Dedication of this Tract. What you
shall find in it, the Preface will tell you;
And the Preface is that alone, which
needs your Patronage, nor should that
stand in need of it, if some men had not
the confidence to deny that the Sunne
shines at noon-day, whether what is
there related be truth or no, your selfe
can in a great measure satisfie the En-
quirer. For the substance of the Booke,
when you have examined it, I shall be
content you should dismisse it your pro-
tection, and shall my selfe attend the
vindication of it from its adversaries,
who are ordinarily more clamorous
then argumentative. If my paines may
contribute any thing Sir to encourage
your perseverance in that good worke
to which the Lord hath quickned you
to put your hand, as it will be a great
matter of encouragement and joy to all
of us who are working for the Lord in
the

the refining of *Sion* (while we are almost
stified with the drosse which the cor-
ruption of former times hath begot) so
it will be a great addition to your crown
in the day of the Lord, and a great crown
to him who is,

*Chaphyseld house,
April 19. 1654.*

S I R,

*Your most humble and much
obliged servant in the
Lord Iesus,*

J. COLLINGS:

A 3

The



The *PREFACE*:

To my *Christian Reader*.



Is growne into a fashion for him who entertaines the world *in a Book*, to parley first a little with his guest at the *threshold*: And although the righteous Judges of *Areopagus* needed no such complement, yet I cannot but judge it a little necessary in this sinfull time, and the more in regard of the *different complexions of mens persuasions*, disposing them to *faction*, and to judge unrighteous judgment, from the dictate of some *particular prejudice*. What thou art into whose hands my Tract shall come, I cannot tell. I shall only endeavour to cleare thy eyes from the mist, that *prejudice*, and particular affection may have cast before them, and be ambitious no further to reconcile thee to me, then unto truth. It treats of an unpleasing subject, *The divine Right and Primitive practise of suspending such from the Supper of the Lord*, who as yet have not *their senses exercised to discern between good and evil*, and cannot discern the Lords body, such as were the
the

the καὶ ἡμεῖς of old, and such who since their Baptisme have returned with the dog to the vomit, and are yet with the Swine wallowing in the mire of their lusts. This is the great *bone of contention* in the Church of God this day, every one would be *fellow commoner* with the Saints at the Table of *childrens bread*, and those who have not *grace* to make them worthy, yet want patience to beare a being judged unworthy of the highest Gospell-priviledges. Reader, I suppose thou canst not be so unjust to thy owne reason, but to thinke that if the godly Ministers of *England* durst *consult with flesh and blood*, that could furnish them with strong Arguments, drawne from the *augmentation of their livelihood* (in places where it is arbitrary) and from the *universall love of their people* to compell them into Master *Humfries* or Master *Boatmans* faith. Alas ! what doe we get by our stricter dealings, with the soules committed to us, except the *frownes and reproaches* of such whom we durst not cast *the holy thing* of the Sacrament before. It is Gods will that *Religion and humane Policy* should now and then divide, and we humbly submit to God, and desire rather to be faithfull *Stewards* for him, then *providers* for our selves, and ours. Surely there is so much *ingenuity* at least in some of the godly Ministers of *England*, as would intitle them to a *desire of the love of all*, and so much *earthinesse* in all their hearts as exposeth them to some *temptations*, to use all endeavours for a

com-

comfortable *subsistence* in this life. If any of them neglects both that and this, and chuse rather to venture the begging of their own bread, then to throw the *childrens bread to dogs*, rather to *prostitute their owne names*, and lose their interest in the hearts of *some people*, then to *prostitute* the Lords sacred Ordinance, and *give his name to a reproach*, as in this they come short of *Chrysostome*, who professeth, he would rather give his owne bloud to the prophane, then the body and bloud of Christ; and of *Ambrose*, who ventured the losse of his head as well as the love of *Theodosius*: so it will not need much of thy charity, to interpret their actions, *conscientious pieces of self-deniall*, for the *interest of their deare and blessed Saviour*, yea and of their soules too who are kept away, it being certaine, if *Iudas* were at the Sacrament (which can never be proved) the next worke he did was to hang himselfe, through horror of conscience, and for that sinne of unworthy receiving in the Church of *Corinth*, Many, saith the Apostle, were sick and weak, and many fallen asleep. How unjustly therefore we are raged against, who durst not give the bloud of Christ to those to drinke who are in a burning feaver of open lusts, and so dangerous a knife into the hands of those whom we see distracted with sinne, and in a spirituall *Delirium*. We hope, any equitable standers by will judge and measure our actions, by the duly and orderly practise of Physitians in bodily tempers, considering

dering we are ready as to such Patients, to allow them what they will drinke of the Barley water of Repentance (which we conceive more proper for them) and are ready to restore their knives to them, when they shall (by any moderate account given us) let us know that God hath restored them so much of his Image, in spirituall wisdom, that they will not murder their precious soules with them. And we doubt not, but if ever the Lord shall give them an *heart to repent*, and restore their desperately distempered soules to health; in that day it shall be no more *griefe of heart to them*, that they have been kept away, then it is to the recovered Patient, that his Physitian denyed him flesh, and wine in his seaver, or a knife in his distraction, and at that time we shall expect their thanks, in the meane time we shall beare their rage and reproach with patience, knowing it is for the Lord we suffer it.

For the Lord, who suffered more, in the *shedding of his blood for us*, then we can doe in the vindication of it, and preserving it from being prophaned by unhallowed mouths.

If it pleaseth the Lord they dye in their spirituall distempers, and go raging to their graves, we must be content to expect our thanks from our Lord and Master at the great day, and our vindication there, except Reader thou wilt shew thy selfe so ingenuous and judicious as in thy thoughts to acquit us.

Asto the subject of this Tract, the truth is, so much hath been said in the defence of what I plead for, of old, by all the Schoolmen, and since by Calvin, *Vrsin*, *Zanchy*, and by Reverend *Beza*, and Master *Rutherford* in answer to *Erastus*, and by learned and Reverend *Gillespy* in answer to Master *Prynne*, besides what hath been spoken by Master *Philip Goodwin* in his excellent Book, called *the Evangelicall Communicant*, and by many others; that were it not for the importunate clamours of those who would get that by their importunity, and clamorous tongues and pens, which the justice of their Cause, and strength of their Arguments, will not allow to them, nor gaine for them, both my selfe and others might have had an eternall supersedeas for this Worke. I scarce find any thing in *Erastus* and *Beza*, but what I meet with in the Schoolmen, nor any thing in Master *Prynne*, or Master *Humfry* considerable, but what I find in *Erastus*: That if our Brethren of the contrary perswasion, would not have troubled the world with their opinions, without answering first what had been said against them: we had long ere this time had our *Quietus est*; for I durst undertake to yeeld him the cause, who sufficiently answers but one Book wrote upon this subject, viz. Master *Gillespies Aarons Rod blossoming*; so that the truth is, the advantage our opposites have of us in this point, is mostly upon such as have not knowledge of what hath been said against their opinions, or are

are *not supplied with money* to buy the Books, nor able to *gaine time* to read them, or upon such whose particular engagements, and over-much love to the whimzies of their owne braines, or malice, or prejudice at least to the truth, or love to their cursed lusts, which yet they would keep and have the Sacrament too, and be thought unworthy of no Gospell-priviledge : hath outlawed their *Reason*, and so slopt their cares, that they are made incapable of a boaring with the sharpest and most convincing Arguments, that Scripture and Reason can afford ; and thus they only captivate those, who are first *led captive by their owne lusts*. Possibly thou wilt be inquisitive, to know what hath made me write, if I have judged enough already said : I must crave a little of thy patience to satisfie thee as to this.

I have often thought that it would be a rare expedient in order to the ending of all controversies of these times, relating to the order of the Church ; if *some* judicious man would out of all the considerable Books wrote upon each Controversie, within these twelve or thirteen yeares, candidly state each Controversie, and transcribe the Arguments relating to them, with the Exceptions and Answers given to any, digesting them in a due method, and it might please the civill power then to Enact, *That no one should write more upon any of those Questions, but should be engaged either to bring New Arguments on the part he would defend, or vindicate those*

brought on the part he would defend from the various Answers given to them. Were this taske but imposed upon new Scriblers, the world would be lesse full of impertinent Discourses, and Disputes would not run as they doe *in infinitum*. I doe not pretend a *specimen* of such a Worke, I have neither purse nor Library, nor time, fit for it. But the truth is, as I find in Mr *Humfry*, and heare from Mr *Boatman*, nothing more then *Erastus* long since said, and hath been more then once already answered; so I have not studied for a new Argument, but out of severall Authors have rallied up an old force, and have candidly told thee what hath been by any, whom I have met with, said against them, as also what hath been answered in their defence: *All being admitted to the Passover* (as some conceive) *John Baptists universall Baptisme*; *Judas his being admitted to the Lords Supper*; *The generall invitation to the Wedding Supper in the Gospell*; *some being drunke at the Lords Supper in the Church of Corinth*. No evident testimony in Scripture for Suspension, κατὰ λέξιν. These are all old tooles, and scarce newly whetted.

Yet what hath Master *Humfry* said, or what doth Master *Boatman* say more? But for the more particular occasion of this Tract,

I must desire of thee (Reader) to understand, that in this great City there are, as I take it, about thirty Parishes within the Walls, to none of which (excepting only two, one of which hath about

about thirty pounds *per annum*) is above ten or twelve pounds a yeare certaine legall maintenance ; The most of the Parishes have nothing at all. Scandalous Livings are alwayes the nests of scandalous Ministers ; The Parishes being little, and the maintenance Arbitrary, and many of the people seasoned with the old leaven of ignorance and superstition, many, if not most of our Parishes have been either without any Minister, or filled with such who were cast out of other places, or at least no friends to Reformation.

For those Parishes in which were a more considerable number of godly and well disposed people, some of them were better supplied ; but in all the City we were able to doe very little to promote the worke of Reformation : Some of the Congregations either wanting godly Ministers, or persons fit to be chosen, as *Helpers with them in Government*, and the people in others wanting an heart to chuse ; yet through much opposition, in two or three Parishes we procured an Election of Elders, amongst which *Peters* was one, being the most considerable place in the City, and furnished both with persons fit to be chosen, and a people willing to chuse, and a *Reverend Pastor*, fit to goe in and out before them.

Mr Carter.

But the yoake of Jesus Christ (which is alwayes easie to a gracious heart) doth always gall the necks of those who have made their lusts

Lords, some of the people who had the taste of *the flesh pots of Egypt* yet in their mouth, began to kick at this supposed burthen; some withdrew their stipends, in short, some one way, others another way, tyred out their *Reverend and Learned Pastor*, who after severall thoughts of removall from them, about *May* last resolved upon it.

About that time, one Master *Boatman* (sometimes of *Hull*) was commended to them; we who were Ministers of the Gospell in the City, conceived it our duty, as we had opportunities, to enquire of him (to whom ere long it would be expected that we should give the right hand of fellowship.) Amongst others, my selfe, as I had occasion offered, *ὡς ἐν παρ' ὁδῶν*, made some Enquiry concerning him, soone after speaking with a Minister, who sometimes lived in *Torkshire*, I askt him if he knew such a Minister in their Countrey, and what he was. He told me he knew him very well, and he was a man who would preach frequently, and was a great enemy to *Seſtaries*, but himselfe was neither Minister nor Graduate. Soon after, a Reverend and Godly Minister of *Lincolne-shire* comming to see me, I asked him the same Questions, who confirmed the same things. Concerning the thing established out of the mouths of two witnesss, I imparted it to two friends, one a Minister, the other a judicious Christian inhabiting in the Parish: And this I did the rather, because I heard they were about

to invite him for a Probationer, and I my selfe (having a Moneth to spend in the University) was to be absent, that so if he came, these things might be enquired after. While I was in the University, I (occasionally at dinner at the Vice-chancellors chamber, & being at supper the same night with one of the Proctors) met with two Ministers, one at each place, both of *Lincolne-shire*, where I knew Master *Boatman* had his residence, they both confirmed the same things, adding something more (which I shall spare, except Master *Boatman* provokes me to speake it) being desirous rather to vindicate my selfe then to asperse him. While I was absent, some of his friends had sufficiently branded me for saying he was no *Graduate*, when as he was a Reverend man, a Batchelour of Divinity (forsooth) of *Katherine Hall*: One of them fell upon me face to face at my returne, I told them I would not be over-confident, because it was but a Report, but I would soone satisfie them as to that point. Thereupon I wrote a Letter by the next Post, to a Learned friend, Fellow of that House, who certified me, *That he knew him very well, That by admission he was two yeares my junior, That for degrees, he was three degrees beneath a Batchelour in Divinity, having never commenced at all, nor staid in the Colledge above a yeare, or a yeare and halfe at utmost.* Some other things he certified me, which I shall conceale, intending only my owne vindication.

This

This was the only Letter I ever wrote to enquire of him, (and that in my owne vindication too) though I heare he hath told his friends, he hath Copies of severall Letters I wrote to that purpose.

Soone after this, a Reverend Brother in this City had another Letter from a godly and learned Minister, who was of his year and Colledge, to omit other passages in the Letter, he told him that he never *commenced any thing but junior Sophister.*

By all this we gathered, That an --- *Harry Sophister* was the height of his University-Commencements. It was now about *Iuly*, when the Anabaptisticall party began to rage against *University-Learning, and Degrees*. We who were Ministers in this City, were a little sensible, (if we had been satisfied concerning him upon other accounts) what an ill sound it would make in the world, to be heard, that the greatest Congregation in so famous a City as this, and a Congregation which ever had either a Doctor in Divinity, or some very reverend man in it, should now be supplied with one, who had given no prooffe in any Universitie of his abilities, or proficiencie in his Studies, nor so much as taken the lowest degree in the Schooles.

This made some of us, doe what in us lay, to move those who were our sober, pious friends in that Congregation, to a& deliberately in so weighty a worke; in which the glory of God, the

the good of the City, the interest of their soules, and their credit and reputation would be so much concerned; and that before they agreed to his Election, they would enquire concerning his later conversation, and be satisfied that he were a Minister in Office at least. We thought, considering that juncture of time, and the eminency of the place, it would also be fit, that at least he should be Mr of Arts.

At last he came to the Towne, and a party of the people elected him as their Pastor (one hundred and eleven having before subscribed Master *Carter* a new Call, promising to wait a yeare for him.) Diverse godly people dissented from the Election openly, and the rather, because he refused to satisfie them concerning his Ordination. I shall referre to my Reader to enquire other passages concerning his Election. About three weeks after *Michielmas* he came to reside, but before this he had declared himselfe for *Episcopacy* something plainly; (we suppose he was of another judgement when he preached at *Hull*.) He had also by this time declared himselfe to a Reverend Minister in the City for *promiscuous communions*, and within a day or two after told a godly man, *pinching him upon that point, that he should well see he was not for promiscuous communions*; soon after his comming to reside, we had heard he had declared himselfe privately against Ruling Elders;

*Presbyter, haud amo te, nec possum dicere quare,
Hoc tantum possum dicere, non amo te.*

For his judgement in that point, or indeed in any other, it is not much considerable ; for we doe not thinke he is *αὐτοκράτορ*, and we can easily beleeeve that we have more to say, yea that more hath already been said to prove the divine Right of that *Officer* in the Church, then Mr *Boatman* can answer.

About the beginning of *December* after, about six weeks residence amongst a people, he had never seen before (except as a guest for a fortnight) nay, and as I remember of that six weeks he was absent for a fortnight too ; He declares he intended to administer a Sacrament on *Christmas* day, some honest people of his Congregation being dissatisfied at it, went to him, and told him so, in regard of the superstitious conceit of that day, which many in this City have. One of his friends told me, they had prevailed with him so far, as that the next day he would unbid it againe, but in stead of it, the next Lords day, in stead of unbidding it (girding at those who had received this offence) he openly proclaimes foure Sacraments together. The first upon the eighteenth day of *December* ; the second upon the five and twentieth, &c. and proclaimed likewise a Fast Preparatory to them upon the thirteenth of *December* : At which Fast (Reader) thou

thou must thinke there was much people to see
which way he would row, (though they needed
not, if they had considered the wind and tyde)
For my selfe, I was not there, having with some
other of my Brethren refused to heare him, who
refuseth to let us know by what Authority he
preaches, and conceiving that the Pastorall
Right to that people belongs not to him, (besides
other things which discover him to us to be no
friend to any kind of Reformation. At his Fast
he preached on *Rom. 14. 12.* His discourse in
the forenoone was harmlesse, in the afternoon he
disgorged himselfe.

I shall give thee a short account of that part
of his Sermon which concernes this businesse,
as it was taken (and given me by an ingenuous
judicious Schollar) from his owne mouth in
short hand ; and by one who was (before that
Sermon) much his friend.



An Account of the latter part of
Mr Boatmans Sermon preached at St Pe-
ters in Norwich, upon the 13th of December,
1653. upon Rom. 14. 12. — being a perfect
count of his Sermon from his last Use;
With short Animadversions upon it.

Seft. 1.

“ **S**ixthly, and lastly, (though I said (but
“ rather forgot when I said) that that
“ should be the last) Take this Lesson
“ from the point, all in generall, viz. the
“ Apostles advice, 1 Cor. 11. Judge
“ your selves, consider your selves a-
“ right, lay things aright to heart. condemne your selves
“ else God will condemne you. Passe a particular account
“ with your selves, but that you will say is impossible.
“ Who can tell his errors, or number his infirmities? Doe
“ it as far as you are able, and in a generall way take
“ the whole burthen on your soules, licke the dust, cry out
“ with Job, I am exceeding vile, humble your selves in
“ dust and ashes — And let me make the last Use more
“ particular, to alarm you to a preparation to the great
“ Ordinance of the Lords Supper, if you must give an ac-
“ count to God (as you have heard) of all your carriages,
“ and enjoyments of all the precious Ordinances of the
“ Gospel (of which the Word and Sacraments are not the
“ least, but of the highest nature) then put your selves
“ into a posture of humiliation, thinke with your selves;
“ O God! how often have we eaten unworthily? — It
“ is not one of the least serious thoughts I have enter-
“ tained a great while together in relation to this Ordi-
“ nance,

" nance, the generall want of it amongst the people of God
 " in the Church of God : it filleth me with wonder that
 " it hath been so long suspended, and almost all the Pa-
 " stors of the Church of Christ so amused ; either their
 " minds disturbed, or their hearts hardened, or by one
 " way or other diverted, that it hath been too void of
 " the spirituall food of the Gospell : The world dictates
 " and cryes out, one against such a Pastor, others against
 " such and such persons ; but will you have my verdict ?
 " The sinne of Pastor and people in the enjoyment of that
 " great Ordinance, is the cause and ground that God
 " hath found out a way, and by a way of his owne find-
 " ing out, which a man would have thought at first
 " should never have prevailed, which hath hindred the
 " people of the enjoyment of that great Ordinance of
 " the communion of the body and blood of Christ. Let
 " this humble us.

This Paragraph containes little in it to the present
 purpose, hitherto he is making way for his work ; but yet
 in this loose discourse, to passe by the *Tautologies* and
Grammaticall Errors, here are some passages that speak
 not much of a Divine, as to say, *That God hath found
 out wayes to hinder people of his Ordinances.* God in-
 deed doth sometimes give up his people to spirituall
 judgment ; but it is scarce truth to say, *God finds out
 wayes for men to walke contrary to his will in,* surely
 man finds them out, though God suffers them to walke
 in them. But let us heare a little further.

And you of this Flocke, I beseech you by the mercies
 of Christ looke to it, as you will answer me at the great
 day, nay (which is more) to Jesus Christ himselve, how
 you approach ; Looke to your soules hearts and consci-
 ences, you have lived under the Ministry, and Admini-
 strations of able Pastors so long together, and should you
 be ignorant of the rudiments of Religion ? (I would not
 for a thousand worlds attribute so little to your constancy,

Sec. 2.

and your paines, especially in such times, nor in former.)
viz. so much as makes you capable of, and fit for the Sa-
crament. For my owne particular, I question not your
duty, but beseech you according to the knowledge you
have received, seriously to prepare your selves; take heed,
bethinke your selves, humble your selves for your miscar-
riages heretofore in the enjoyment of it, goe home and
say, O how often have I gone hand over head? and car-
ried an envious heart, a lustfull, wrathfull heart, full of
indignation to thy holy Table? I have gone with preju-
dice, with resolutions of revenge to the communion of
the body and bloud of Christ, which should keep the unity
of the spirit, and the bond of peace. If I could but pre-
vaile with you to set your selves thus beforehand, and
judge your selves, I dare secure you in your approach to
that Table.

Sec. 3.

Let me speake to two sorts of men; some looke upon
themselves as they suppose to have tasted of the powers
of the world to come, and have dranke full draughts of
that new wine which Christ hath prepared for his chil-
dren in his Kingdome. Blessed be God! All honour,
praise, glory be to the name of God in your behalfe. I be-
seech you by the mercies of God looke to it, take heed how
you approach unpreparedly, uncharitably, and prejudici-
ally; lay aside all malice, envy, and as new borne babes,
desire, and come, and drink the new wine in the Kingdome
of Jesus Christ.

Another sort of men perhaps the world count loose
and profane, yet they professe the faith of Christ, they owne
his name; they tell the world they are Christians, and they
will be angry if you will not beleve them so. Take the
advice of the Spirit of God, whatsoever you are (for I
know none) Let him that hath stolne steale no more, he
that hath sworne sweare no more, he that hath been a
frequent and common drunkard, and hath blasphemed and
broken the Sabbath, despised Ordinances, scoffing at ho-
lineffe,

linesse, and the profession of Religion, scoffe no more—
so resolving and so doing, you may safely approach to the
blessed Ordinance. and on termes of true repentance, enjoy
communion with Christ. But saith one, Must every
one have the Sacrament? Will you give it to all? I con-
fesse I doe not intend to give it to a Jew, a Turke, nor a
Pagan, to none of all three, but to every Christian.

Yea but there are some profane Christians; I know
here lies the grand objection. I'll seriously give you my
thoughts, and I'll engage you into one Society before we
depart: Church-communion will engage you all to be
Saints. 1. If any of you be profane I know not. But
Sir, you cannot but imagine, that in such a Congregation
there must be some: it is not possible but there must be
some. Secondly therefore, unlesse by one or more he be
brotherly dealt withall, by private and serious admoni-
tion, and after that according to Christs rule by one or two
more, and after excommunicated. I really confesse, nat-
withstanding the Learning of all the Ministers in earth,
no power on earth hath the least seeming or semblable
Authority to keep such a one from the Sacrament, consi-
dered before that he be baptized, and not a Jew, but one that
makes a Verball profession of the Faith, and that desires
the enjoyment of the Ordinance. I say he must be so
dealt withall as Christ hath prescribed legally, according
to Law; He must be excommunicated, or else cannot be
kept from the Sacrament. I say, It is a dream of the
Pharisees invented the businesse of Suspension distinct
from Excommunication. I say, It is a Pharisaicall in-
vention that hath found out an absolute distinction &c.
May more then that, I humbly desire, yea I almost durst
(though with great humility) challenge any man to shew
me the least footsteps in the whole Booke of God, to keep
any man from the Sacrament if he will presse to it upon
his owne score. I speak not besides my Booke for Reasons
I have some anon which peradventure will strike some of
your consciences into amazement.

Here's

Here's now a messe of stufte must be taken notice of.
1. It is ell-wide charity which he discovers there, where he tels us, he would not for a *thousand worlds* thinke that amongst eight or nine hundred Communicants (after his reckoning) for so many that Congregation consists of, there should be none ignorant of the rudiments of Religion; he doth well to smother it up, by telling them he will not *question* them, for if he did he might be convinced every one were not so knowing.

But in the third Paragraph he comes to his worke : To passe by his large character of *visible Saints* (which may be also visible Devils) It is worth enquiring what he meanes by his application of that of the Apostle, *Let him that hath fallen scale no more.* If he meanes that no sinnes shall keep a man from the Sacrament after repentance evidenced, we agree with him : but if he meanes, that though one hath been scandalous by *theft, drunkennesse, blasphemy, swearing, Sabbath-breaking, scoffing at holinesse, &c.* and that very lately, and only sayes he will doe so no more, but hath evidenced the change of his heart by no contrary conversation for any time, yet he should be admitted, we thinke him a strange *Steward of Gods Mysteries.* We are sure the whole Church of God in all Ages have been of another mind, and rather erred on the other side, by setting scandalous sinners, after a verball profession; some 2, some 3, some 7, some 10, 11, 15, 20 yeares, to evidence their repentance for such sinnes before they admitted them to the Lords Table : Those who read *Basils* three Canonick Epistles to *Amphilochius*, or any of the Primitive Councels, will see evidence enough of it.

v. Basili can.
ep. ad Amphil.

He tels us he will not give the *Sacrament* to all (so indeed he told some godly Christians at his first coming, who feared him in that point, that they should well

well see he was not for promiscuous Communion.) But who will he keep away, *Turkes, Jewes, Pagans*, such as he hath none of in his Parish. 2. Such as will never come to him for it. But he openly professeth he will give it *To all Christians*. So then, if the Papists will they may have it. But he is afraid some will thinke him too free to give it to all *profane persons*. To this he answers in the first place;

That if any be profane he knowes it not] I cannot tell how he should, having not resided amongst that great people two moneths; but with what conscience doth he *openly* proclaime foure Sacraments together, and appoints two hundred to come at a time, when he professeth that he doth not know his people? I have heard of a Gentleman, who being to make a speech, first shut his eyes, and then told his *Hearers* he was in the darke. I would know whether Master *Boatman* tooke a course to know them; whether he called the Eldership of the Congregation (as was his duty) and enquired of them the state of the flock, possibly they might have told him of some that were profane. Or if (as I heare) Elders be an abomination to him, whether he visited them all κατ' οἴκους, from house to house. I am sure he did neither of these, and 'tis no wonder he did not know them then. But he walks by another rule, for he professeth here, That except the profane be first admonished, then excommunicated (which he knowes now they cannot be, except by Elderships, which his judgement is not for belike) no power on the earth hath the least *seeming* or *semblable* Authority to keep any from the Sacrament, yea, and this is his Say (notwithstanding all the *Learning of all the Ministers on earth*: yea and he tels us so againe, δις καὶ τοῖς ἰδ κατόν. For *Suspension*, it is a dreame of the Pharisees who invented it, yea a *Pharisaicall invention*. How? a dream? a Pharisaicall dream? a thing not to be maintained by the Learning of all the

Ministers on earth? No Authority for it, neither *seeming* nor *semblable*? *Bona verba quaso*. Surely lesse Learning will be enough to deal with so yong a *Rabbi*, and to maintaine so ancient, so divine, to rationall an institution, at least against such an adversary. Softer words would have been better for one that had no harder Arguments for his opinion.

Nay more, he desires, nay he challengeth (with as much humility as we can thinke he hath, after he hath so boldly charged all the Churches of God, as *Dreamers, Pharisaicall Dreamers, &c.*) any to shew him the least footsteps for it from the Word of God. This challenge he shall see anon is accepted. We will try what a combatant our Goliath is, *he tels us he speaks not besides his Book*. I know not what is in his Book, but I shall prove anon he speaks besides Gods Booke, and besides his Book too, if it were the Bible he had in the Pulpit (but possibly it was Master *Humphris's* Rejoinder.)

But he tels us he hath *Reasons* anon shall come forth, yea and those *terrible ones* too, such as shall amaze our consciences. Let us see what they are.

Seet. 4.

Trace the footsteps, and they are very rare in Scripture too: that Christ hath laid downe in such a case as this, and till you have searched them, beleve that a great deale of pride, and more uncharitablenesse, and worse then both hath been the cause of suspending so great an Ordinance so long, and making such a breach in the Church of God. I find but once in the Booke of God, that it speaks directly in it, and then it speaks of no other remedy for all exorbitances committed in the Church, but, Let a man examine himselfe, &c. If you find any, shew them. It is a mere Dreame, and Invention of men, which they pretend, to implode the Scriptures, and lay a burden on our shoulders, and an intollerable yoke. I say a Pharisaicall invention, and I speake plainly and home.

home. When the Apostle had taken a survey of the great enormities of some, he speaks Not a Word more, and that upon a fault which I beleve not any man was guilty of in the English Church, viz. They were drunke at the Sacrament, and we doe not find that he did suspend them, cast them out, or excommunicate them, only the Apostle fatherly, and Apostolically adviseth them to take a better care for the time to come. 2. Secondly (admit what some pretend, that there is just reason to suspend some from the Sacrament, whom it would never trouble the wisest heads in this Age, for it never entred into the heads of former Ages to tell) what distinct crimes they are, for which any are to be suspended. You are mistaken if you thinke for every whimzy, gimmera ke, or trifle that comes in a mans head, a man must be kept from the Sacrament. The Apostle indeed adviseth the Corinthians to excommunicate the incestuous person; but the businesse was so highly aggravated, that the sinne was not so much as named amongst the Heathen. It is not every trifle because a man is not of such a mans opinion in point of State-affaires, though I hope you are all of a mind now; therefore he must be kept from the Sacrament, not because such or such a Pharisee saith a man keeps company with Publicanes and sinners, and so one himselfe (but not so) though called so, therefore he must be debarred from the Sacrament. What is all this from God? I dare safer say, from the Devill. What, out of a private and particular prejudice, and he that hath taken it hath a little power that way, and interest in Admission, therefore the Party must be kept from the Sacrament. Quistalia fando? I had almost spoken something that had been a Solecisme. Did ever the Lord Jesus Christ thinke on earth this should have been done in his Church? and I tell you, the Holy Ghosts straine. No, either he must be convicted and adjudged, or I dare pronounce of him that denies it him on any other score, That he is a bold intruder on Christs Authority.

Are those the amazing reasons we heard of I wonder ! Here's amazing language, and boldness, and confidence ; here's nothing looks like a Reason, but only that the Gentleman doth not read that the Apostle in *1 Cor. 11.* that the Apostle gave no other order, but, *Let a man examine himselfe :* But what if Christ himselfe gave other order, *Mat. 7. 6.* and by his owne example, admitting none but his Disciples, and the Apostles, *Acts 2* admitting none but such as were *prickt at the heart &c.* And what needed the Apostle in the eleventh Chapter give order further, when in the fifth Chapter he had plainly forbidden them to keep the Feast with *old Leaven ? viz.* scandalous sinners, as *ver. 6.* and to eat with any call'd brethren, that should be *fornicators, covetous, idolaters, railers, drunkards, extortioners ;* for the Corinthians being drunke at the Sacrament ; There is nothing but our Translation serves Master B : and we translate the same word otherwise, *John 3. 10.* (of that more afterwards) But he tels, *It will pose the wisest heads to find out for what sinnes any should be kept away ;* that is another dispute. We are now disputing whether any should or no, according to Master B's : Doctrine, if a man had sinned the sinne against the Holy Ghost he should not, this is all that looks like Reason, and here's a poore pitance of it ; but besides this Reader, 1. *Here's an impudent falsehood affirmed in a Pulpit, That it never entred into the heads of former Ages to suspend any,* thou wilt find I have proved it the constant practice of the Churches of God in all former Ages.

2. Here is a bold expression of *Suspension.* He tels us againe, that it is a *meere Dreame, an Invention of men, a Pharisaicall invention.*

3. Here is an *impudent assercion* cast not only upon the eminent servants of God in former times, and Churches and Councils, but upon the generality of
godly

godly Ministers in this Age, whose judgment & practice hath been to suspend the ignorant and scandalous from the Lords Table. Master Boatman tells the people that *They goe about to implode the Scriptures, to lay a burthen and an intollerable yoke (to all Christs Ordinances are to men captivated by their lusts) on their shoulders* : That they make themselves wiser then any former Ages ; *That they are bold intruders on Christs Authority.* Dost thou thinke Reader that he hath not said to himselfe, *My tongue is my owne, and I will speak?* The best of it is we thinke it no great slander, Let it run to its excesse of riot.

Fourthly, here is a *malicious insinuation*, That we keep men from the Sacrament for *whimzies, and gimmeracks, and trifles, and differences in State-matters, and particular prejudices.* Those who doe any such things are engaged to speake for themselves : I know none but abhorres these calumnies. But yet I am at a losse, for the reason should amaze our consciences.

Another Reason (which few understand, but I would Sect. 5.
many did who suspend the Sacrament, it would make them looke to it, and about them) is, That the Church of Rome hath got more these two yeares by suspending the Sacrament in the Church of England, then ever it did in Queen Mary's dayes. To my owne knowledge, of the persons, the Arguments they use, the place, and Connty, I referre you to : 'Tis Lincolneshire, they say, where is your Church of England now ? where are the marks, the Word and Sacraments, (which the Orthodox, and Ancients accounted the only true marks of the Church) You have indeed Preaching and Baptisme, but where is the Lords Supper ? no where, unlesse (as the Papists private Masse) here and there, in a corner. There are none but may see, and understand ; doth not the Church of God lose by this ? Is it not the Popes harvest ? Nay in time the suspension of this great Ordinance, will take men

off from hearing, unleſſe it be a company of men which come to heare for novelty, and ſo none will owne the Church of Chriſt. This is the great Reaſon (beſides the Authority of Scriptures, whereby I have proved it) perſwading me to the Adminiſtration of it. They cannot have the Sacrament, they can have the Eucharift at Rome, they will goe thither; nay more, I have knowne particularly, and could name them that have been firſt amused, then amazed, and after by ſubtle and ingenuous cheats drawne to the Church of Rome. Now I have no deſire you ſhould be Papifts, and therefore have a great deſire to entertaine you as members of the Church of England.

Now we have got the conſcience-startling Reaſon, Maſter Boatman muſt give the Sacrament to all, and he thinks we would doe it too if we did but conſider, 1. That the neglect of this Ordinance hath given occaſion to the Papift to ſay, where is your Church? where are your Sacraments? But in the firſt place,

Eſt inter Tanaim quiddam ſocerumq; Viſelli.

1. Cannot we ſet up courſes of Sacraments, but we muſt keep open houſe for all profane perſons? This aimes only to urge a neceſſity of adminiſtring the Ordinance, it proves nothing againſt ſuſpenſion of the unworthy.

2. The Papifts are very buſie to aſke indeed where is our Church? Chamier, Whitaker, &c. have told them where it is; 'tis well we have ſome better Doctors, I ſee to answer for us, then Maſter Boatman; for he thinks the Queſtion unanswerable, if Sacraments be not conſtantly adminiſtred in every part of our Church, and every one admitted to it. Well, by my conſent, he ſhall never be appointed to answer Bellarmine.

3. No wise man ever thought, That the suspension of the Administration of the Ordinance of the Sacrament in a corrupted Church, till it could be set in order, (the Church yet in judgment defending the Ordinance, and thirsting (for a time) to administer it orderly) did unchurch a Church : where was then the Church of the Jewes for 40 yeares together wanting Circumcision ?

Surely one might tell a Papist, the Sacrament is administered constantly in some hundreds of Congregations in England, in the Churches in London, Lancashire, Suffolk, Essex, &c.

5. What makes Master *Boatman* cry, it is no where, except as the Papists private Masse, here and there, in a corner. I cannot tell, surely London is no corner ; but many of his hearers thought that by that he reflected upon my Administration of it, in the Chappell belonging to this *Noble Family*. If he did, he may please to know, the Lady in whose Chappell it is, is an *Earles eldest Daughter*, and now the Widow of a *Noble Gentleman*, who was *Knight and Baronet* ; in either of whose Rights the Law allowes her a place of Publike Worship, and a Chaplaine, and makes her Chappell a place of *Publike Worship*, her house especially, being distinct from all other Parishes, and an entire Liberty within it telfe. But we must tell him, his carrying the Sacrament the other day to a private chamber for a *Vaticum* to a sicke person, was a great deale more like private Masse, or if you will, carrying *The Host*.

We (saith Beza, speaking in the name of Protestants) doe not use to administer the Sacrament of the Lords Supper privately, to our sicke people, nor doe they desire it ; for they are so well taught as to know, that their salvation doth not depend upon their receiving the Sacraments, a privation of which is not damnable, but a contempt only. Now they to whom the Lord hath denied liberty

Beza tract, de
cœna Domini
contra Ioa-
chim West-
phalum in oct.
ex edit. Steph.
1559. p.160.

So Aretius.
 Illud autem
 omni defensione
 iusta caret, quod
 ad egros defer-
 tur, tanquam
 viaticum mari-
 turis; qui mos
 inolevit, ut opi-
 nor, cum persua-
 sum esset plebi,
 quosdam pie
 mori, non posse
 nisi prius cœnâ
 Domini sump-
 sissent, &c.
 Arist. Probl.
 loc. 82.
 Chrysost. in Mat.
 Hom. 3.

liberty to come into the publike Congregation cannot seem to contemne the Ordinance; The administration of the Sacrament (saith he) is a publike action, and for private Sacraments they seeme to us to be repugnant to the nature of that Ordinance which is a Communion. — So Aretius also.

Lastly, surely a wise Protestant would tell a Papist, That if we had one Sacrament too few, they have five too many; which would argue as much against the truth of their Church, as the want of one could against the truth of ours. Thus you see the Papists (Mr Boatman is so gravell'd with) may be answered without a promiscuous communion.

But 2. he thinks, *Many will turne Papists if they may not have the Sacrament here.*

Would there not be fine Communicants thinke we, that are so ready to turne Papists upon every teach?

2. But so long as *Sequestrations* hold, I thinke we need not feare men of Estates turning Papists, the consciences of such as we must deny the Sacrament to are not so strict, for others indeed there may be some feare.

3. But is this a good Argument thinke we? Suppose a debauched swearer or drunkard should come to us, and tell us, *If we will not give him the Sacrament he will turne Papist*, must we therefore prophane Gods Ordinance? *Chrysostome* tels us he would sooner give his body to death, and his blood to be shed, then he would pollute Gods Ordinance by giving it to scandalous sinners. Suppose an impudent Queene should come to one and tell him, if he would not marry her, she would turne whore; were this a good Argument thinke you to perswade a Gentleman to marry her? or rather, *eo nomine* to refuse her? Master Boatmans reason is just such another. Now Reader thou seest what the startling Reason we heard comes to; a meer poker, in reality just nothing.

Againe to the Exhortation, I beseech you make no evill use of what hath been said, because it is the truth, and nothing but the truth of God. And I say againe, that it is not in the power of any particular Minister, or Congregation, without cleare conviction and Condemnation, to keep a man from the Sacrament, if he will rush, no man hath anything to do with him. And if you will rush, do, your blood be on your own soules. I have quitted mine hands this day before God, and his people. Look to your selves, if your consciences tell you that you have not owned the Gospell, that you have been ashamed of Religion, that you have walked in evill; If your conversation bespeake your irregularities, I beseech you reforme, refraine. It would be the greatest happiness and joy that ever I met withall in all my life, to have that scoffe become a reall truth, that you might prove all Saints at St Peters, that I might be able to present you to God (as your Pastor) an holy, and unblameable, and peculiar Congregation. Brethren, I beseech you labour (as much as in you lies) by considering, and laying to heart what hath been said, to refraine from those lusts which have been prevalent in your spirits.

In the next place to you that have not run into the same excessse of riot; and I blesse God with, and for you; but I have one exhortation to give you, that you would be pleased to fill your soules with charity. Look to your selves, beleve every man his Brother better than himselfe, this is Evangelicall counsell. Some will say, I see such, and such profane, advise them; hast thou done that? If not, thou hast sinned against the Gospell, and his sin is not so much his as thine; dost thou cry out of him, and hast not prayed for him? particularly admonished him? and soberly? that for the time to come he would take a better course; hast thou done it with moderation, meeknesse, sobriety, tendernesse, and seasonably restored thy brother overtaken? Raile not, revile him
not,

not, cry not out against him; make not his private sin publicke, let not every one take notice of it of which thou takest notice, do not sin against thy Brothers soule. — But some are not yet satisfi'd if the profane be admitted, and the Sacrament be administred promiscuously the Ordinance will be defiled. A pretty dreame! Is not the Word as soone defiled because a profane man heares it? As soone that may as the Sacrament; what is another mans receiving unto thee if thou receivest worthily? I do not remember the Scripture tells us, that any man got any hurt by the man that came without the wedding garment; nor did any man ever the more shun the roome or cast him out, only indeed the Master came, and he turned him out. Let the profane take heed lest they be turned out, Christ may find them out. For this cause many are sick, and weake, &c. and he may cast them into utter darknesse. But although Christ hath this authority, I know no Minister hath any such. What have we to do if it be thus? Only these two things: and I desire you, especially of this Congregation, to joine with me in an humble and serious confession to God of our former practices. 2. As heartily to renew solemnly your Covenant made in Baptisme against the flesh, the world, and the devill, you know how guilty you have been all of the breach of it. That once done, I will take upon me on good grounds to call you holy to the Lord, and seriously invite you to this worke.

In this last Paragraph, the greatest part of it is something better than ordinary; men of this Gang could not so securely raile against examination by Eldeships, and enquiries after the flock, if they did not pretend for a great deale of zeale for private examination. There were some of old, that to devoure widows houses the better made long prayers. I wish that all the pretended strictnesse of some, for selfe-examination, be not only a vizard to mock the world with, while

while they rob the Church of the divine Ordinances of *Presbyteries*, and *Suspension*, &c. But yet in this Paragraph

First, *he ownes all that he hath said before*, and tels his people, *It is the truth, and nothing but the truth of God*; apply this to all he had said before: *That Suspension was a dreame, a meere dreame, a pharisaicall invention, for which was not the least footstep in Gods word: that no power under heaven hath any seeming, or semblable authority to keepe any from the Sacrament that will press to it on their own score. That those who do it are proud, uncharitable, intruders upon Christs Office, that former Ages never thought of it*; all this is the truth, he saith, and nothing but the truth of God: yea, and he saith it againe, *That it is not in the power of any particular Minister or Congregation, without cleare conviction and condemnation, to keep any away*; what he meanes by Conviction and Condemnation he told us before three or foure times over, they must be *Excommunicated*.

Whether a *single Minister* hath power or no is a question some make, but Mr *Boatman* hath no reason (for he owneth no *Eldership*) and the Rubrick allowed it to a single Minister in some cases: but he had expounded himselfe before: *No power on earth can do it. And in the very next words here, If he will rush, no man hath any thing to do with him. And now he tels his people, If they will rush they may, their blood be upon their soules, he hath quitted his hands, &c. Thus Mat. 26. 24. Pilate when he had condemned Christ, tooke water and washed his hands, saying, I am innocent of the blood of this just person, see ye to it. It is a good wish he wisheth, that the scoffe might become a reall truth that all were Saints at Peters. The scoffe he referreth to we know not, unlesse it were one raised by one of his own friends, who having got their*

their Pastor amongst them to a cup of Sack and a pipe of Tobacco, merrily told an honest man, that such a night *their Pastor and some of Peters Christians were at such a place conferring together*; whence some called those who frequent such meetings *Peters Christians*. But the wish was good.

His next counsell is good, only he should have told his people, that if the offence be notorious and publicke, that private admonition shall not need precede; *Him that sinneth openly rebuke openly* (saith the Apostle.)

He feares some will thinke the Ordinance is defiled if the profane be admitted; this he calls a pretty dreame, and saies *the Word is as much defiled, &c.* To this I shall speake hereafter, with Mr Boatmans leave, though the Ordinance be not capable of any intrinsecall pollution, yet the *Communion is defiled* by enduring profane persons in it, 1 Cor. 5. 6. (if the Apostle knew what he said) yea, and the people that communicate are defiled if they do not their duty, admonishing them, informing the Church, &c. to be sure the Officers of the Church are defiled, for it was their duty to have kept them away.

But Mr Boatman doth not remember any man got hurt by the presence of him that wanted the wedding garment, nor shunned the roome for him, only the Master came and turned him out.

1. Before this will prove any thing to the purpose, he must prove that the Supper, there mentioned, was the Lords Supper, otherwise this is ἀνεπίσημον.

2. Secondly, he must prove, that that Guest did not only want the wedding garment, but that he wore an open filthy garment; an hypocrite wants the wedding Garment, yet I know none say, the presence of hypocrites defiles a Communion; why? because man cannot judgethe heart; but the question is whether the pre-

presence of groſs ſinners defiles the Communion or no?

3. None ſaies, *the bare preſence of a ſcandalous ſinner* defiles the particular ſoule of a private member, but it defiles the Officers, and the Communion.

4. Mr *Boatman* doth remember the Maſter turn'd him out. So it is Chriſts will, belike, none ſhould be there but ſuch as have the wedding garment; and the queſtion is, whether he (now he is aſcended) hath left us ſufficient power to do his will as to ſuch wanters of the wedding garment as our eyes can diſcover.

5. Holy Mr. *Ambroſe* thinks that Chriſt, turning out him who wanted the wedding-garment, is a good Argument for to evince our duty to turne away ſuch as appeare to us to want it, (we being, in Chriſts ſtead, his Embaſſadours, Stewards, &c.) But Mr *Boatman* tels us againe *we have no ſuch authority*; we will anon joyne iſſue with him in that point. In the laſt place, he exhorts his people to confeſſion and renewing their Covenant, and then he pronounceth his people all *Holy to the Lord*. I hope he meant in the largeſt ſenſe of holineſſe.

Ambroſe his
Media, p. 260.

This Reader is a perfect account of that whole part of his Sermon which gave occaſion to this enſuing Tract. I confeſſe, for my own part, I heard it not, no more did ſcarce any of our Miniſters, ſome of us being reſolved firſt to be ſatiſfied, *That he hath authority to preach* (which we have very good grounds to ſuſpect he hath not;) but theſe notes were given me, upon my deſire by an ingenious young man, who is a Schollar, who tooke them in ſhort hand from Mr *Boatman's* mouth, and gives me leave, Reader, to tell thee that he will juſtifie, that they are a true account of that part of his Sermon, to Mr *Boatman*, or any other. I ſaw the ſeverall other Notes, taken by others,

though more imperfectly, because taken in long-hand, which yet have the same passages concerning Suspension, and those who practice it. If they be denied, thou shalt have them in the next attested by six or seven more.

In the meane time I appeale to such Christians in this City, as heard that Sermon, whether those passages, concerning *Suspension*, and those who practice it, be not faithfully recorded.

My selfe was that day employed in a meeting with other Ministers of the City; I was no sooner returned home at night to my Study, but there came to me foure or five honest men, exceedingly troubled at the Sermon, one of them almost in a rage, professing he never heard so much *audaciousnesse* in a Pulpit; they were (indeed) all very much troubled, and read me their Notes. The next day was my Lecture day, in which I was to preach a preparation Sermon to the Sacrament; perceiving that we had been so boldly challenged, and so rudely reflected upon, I thought it my duty to take notice of it, and in my Sermon in *these* spake to it.

1. *Proving that Suspension of the ignorant and scandalous from the Lords Table (though they were not Excommunicated was justifiable from Scripture.*

2. *Proving that it was so far from being a pharisaicall dreame, that it had been the judgement and practice of the Servants and Churches of God in all ages, and of our owne ever since the first darnings of Reformation amongst us in the daies of King Henry 8.*

This was carried to him, and I heare that on the Lords day (which was his first Sacrament day) he was taken up with admiring the bold face of them who should say any such thing, &c. and that he quoted the Discipline of the French Church as a witness against Suspension, (how truly we will examine anon.)

anon.) By this time the spirits of his friends were up, and a great cry there was about the Towne, that we could talke, but durst not dispute, with this new Champion, he had challenged us all, &c. and in particular this was laid to my charge. I confesse I had so much pride as to thinke him an adversary something below me; but yet to stop his friends mouths, and especially to vindicate the truth, and Ordinances of God, and our own practice from him, by the advice of two or three Reverend Ministers, upon the twentieth of December, I drew up this ensuing Letter in the presence of two Reverend Ministers, and read it to them, and they approving it, upon the 21. I sent it to him by the hands of two honest men, his Parishioners. The Letter follows *Verbatim*.

Sir,

I am credibly informed, by the mouths of more than two or three witnesses, (which yet had been enough to have establish'd the thing) that in a discourse this day seven-night you did first confidently maintaine,

1. That *Suspension distinct from Excommunication was a dreame of the Pharisees*. Secondly, as confidently

2. *Challenge any Minister in the world to shew you any ground for it from Scripture*.

And had these things been spoken but once, charity might have judged them *Lapsus lingua*, but being repeated againe, and againe, and with a great deal of difference, and averred, and renewed since in private, (as I am assured) all must conclude them *errores mentis*. Nor have I heard it only as inculcated from your selfe againe and againe, but from divers others, (who possibly (some of them) had need be of that large perswasion) that you offer to dispute with any in the defence of it.

Sir,

Sir, I know not wherefore God hath set me in this City but to stand up for his glory, and for the defence of his truth and Ordinances; and though I have not been a *man of war from my youth*, yet I must not now stand still and heare you defie the Churches, and Servants, and Ministers of the living God as Pharisaeicall dreamers, and this day after day. These are therefore to let you know, that I accept your challenge, and (in opposition to what you said) shall be ready when, and where you please (so it be before a competent number of witnesses) to maintaine against you,

1. *That the suspension of some persons from the Sacrament, besides Turkes, Jews, and Heathens, and those who are cast out of the Church by Excommunication is grounded on the Scripture, and deducible from it.*

2. *That it is so far from being a pharisaicall dream, that it hath been the constant judgement of the Servants of God in all times of other reformed Churches, and our ownever since the beginning of reformation.*

Either of these (Sir) I shall maintaine against you, either in a more *publike* or *private* dispute. More privately, (if you thinke fit) before as many Ministers as will come & twelve private Christians, chosen by each or more, (provided the number chosen be equall on both sides.) Or more *publikely*, in the Church, and in what Church you please; (such Laws being first agreed on as are fit to regulate such a dispute.) If you accept either of these, let me know the time and place, (provided it be not on my Lecture day) and I shall be ready to appeare in this cause of God against you. And to this I expect a sudden answer, otherwise I shall thinke my selfe bound to let the world know, that as your Charge favoured of too much Pharisaeicall pride, to condemne so many as *Pharisees*, dreaming *Pharisees* too. So your challenge was but the noise
of

of an impotent Bravado, and to deliver the Truth and Churches of God from your Scandalls, in a way commensurate to the offence.

Only I desire you to remember, it is not my challenge, but an accepting of your *challenge*, and that I shall contend not for Masteries, but for truth: and in the meantime be

Subscribed; For
Mr John Boat-
man present
these.

Your friend in what I shall not
dishonour God, and prove the
truths adversary,

J. C.

When my two friends brought him this Letter, and told him the import of it, and from whom it came, he taking the Letter, *satis pro imperio*, bid them tell that *Trifle* he would answer him, at at his next turn bid them tell that *simple Fellow* he would answer him, insomuch that one of the Messengers (a little troubled at the rudenesse of his language) bluntly told him: *Better words would become his mouth*. They come away, not doubting but he who was so *big* in words & to whom we were such *Trifles*, would have shewn himselfe something in deeds, and have thought that his rude Language at least would have engaged him to dispute. That night he sent me this Letter, Superscribed

These for Mr John Collings Batchelour in Divinity.

Sir,

YOur unchristian incivilities have been so many to me, a meere stranger, that they might easily have provoked a very patient man; yet I have forborne, and they
f shall

shall worke no other effect upon me for the future. I will not gratifie you, nor your backbiting companions, so much as to be angry. For your Charge (in your termes) it is all false; and for your foule language I shall say no more but the Lord rebuke you. What I delivered I shall justifie; then you shall see that there was neither the lapse of the tongue, nor an error of mind; For the dispute you mention I do not intend, magno conatu nugas agere, (which must needs be, considering what a strange Spirit you shew your selfe to be of) I have seen often enough what issue these publike contests have had. If you write, and appeare in publike (for such a thing you intimate, which I know you love to do) if any thing there sufficiently reflect upon me or truth, I know what I have to do. In the meane while, till I have satisfaction from you for your grosse deportment, which concernes me as a Gentleman, a Christian, and which is more, a Minister of the Gospell, I shall avoid you as a wrangler and one that loves contention, which is very much against the spirit of

John Boatman Pastor of
St Peters in Norwich.

—teneat corniculæ risum?

Reader! I hope thou wilt judge this Letter did not deserve an answer, and if I durst not have trusted thee with my credit against this adversary, thou shouldst not have seen it, but I perceive it mis-represented in the world, and cried up as the meekest, humblest Letter, &c. Now read, and I shall make thee (who ever thou art) my Judge, only take a few notes to help thee better to understand it.

1. I did a little wonder at the Supercription that he should own me under the Notion of a *Batchelour in Divinity*. I confesse, I have performed the exercises required

required of him who takes that degree in our Schooles, and the University hath pleased to give me their Seale, to let others know that they have been pleased to conferre that degree upon me; but for Mr Boatman, sure *indignus est qui dicat*, of all men he should have taken no notice of it, having so liberally in the morning called me *Trifle, simple fellow, &c.* especially considering that himselfe is not yet Batchelour of Arts.

2. In the beginning of this Letter he tels me of *unchristian incivilities* I have offered him. I never yet came in his company, how I should use him so uncivilly I know not. My nature doth dispose me to as much civility I hope as anothers, and I would be loath to be uncivill to mine enemy, much lesse to a stranger. I professe, Reader, thou hast heard all I have been ever guilty of, and I referre it to thee to consider, whether it were uncivill for a Minister of the Gospell in a City, hearing of one called to a place of eminency in the City, as he had occasion to enquire of him, especially being one who lived at three or fourescore miles distance, and was not known in these parts, and to informe the people faithfully what he heard. If I, hearing the man was no graduate, no Minister, nay, far more which I shall conceale, (though as to other things I shall not desire to asperse him) did perswade my friends amongst the people to be deliberate in their choice and first to enquire. I hope this was so far from incivility, that it was my duty. I appeale to all the world to charge me with any other incivillities than these which I apprehend my duty.

3. Thou seest, Reader, he *denies the charge*, how justly judge by the Notes of the Sermon before; surely he hath a great measure of confidence to deny what he so often inculcated, but he adds, he denies it [*in those termes*] what termes he meanes I cannot

tell. Logically termes are proper to a *question*, and so the termes are two. *The Subject, Suspension. The Predicate, that it is a dreame of the Pharisees.* I thinke thou wilt find these the termes in his Sermon. But perhaps he meanes Grammaticall termes, *Letters, and Syllables, and words,* if he did, it is a pitifull shift.

4. But it had been enough to me for him to have eaten his words, but that he licks them up againe, and saies, *What he said he will justifie, and I shall see it was neither lapsus linguæ, nor an error of the mind.* So the businesse is to prove he said so only, for he will avouch what he said; that he said so, I have proved already, and if it be openly denied, I will undertake to prove it by more than three or foure witnesses; and I appeale to those who heard him that day for witnesses.

5. Disputing he doth not love; no, he tels us, *he will not take a great deale of paines for trifles.* Thus, Reader thou seest it is easier to make a challenge than to defend it: Who I wonder would have challenged him? I know no Ministers in this City but would have looked upon him as an improper match: for them, had he not openly challenged us, and loudly enough charged both us, and the Churches, and Servants of God, as *Dreamers, pharisaicall Dreamers, bold intruders upon Christs authority, such as do things contrary to all former ages, who devise things to implode Scriptures, &c.* Thus he talkes, we turne againe to give him battle, he runs away, and tells us, *he will not bestow paines to so little purpose; valiantly done!* Is it not thinke you?

6. But he tels me, *if I appeare in publike, &c. he shall then know what he hath to do.* In obedience to him, and conceiving him at some little losse as to that point, I have wrote; what he will do now I do not know nor care.

7. He charges me sufficiently thou seest, as 1. *A Companion of Backbiters.* 2. *One who hath given him foule language.* So foule that it puts the good man to his prayers. 3. *One of a strange spirit.* 4. *One who loves to appeare in publike.* 5. *One who have grossely deputed my selfe to a Gentleman, &c.* 6. *A wrangler.* 7. *A lover of contention.*

Who are my Companions is sufficiently known in this City; and I hope those who observe Mr *Boatmans* Companions and mine will not thinke his so far excellling. I desire to be a Companion of those who feare the Lord; who are his Companions let others observe and judge, I shall not judge any.

I thinke the rule good, — *Noscitur ex socio qui non dignoscitur ex se*, that a man who is not known of himselfe is known by his Companion, which laies a little obligation upon me, besides what Gods Word laies.

For the foule Language in my Letter, read, and judge how just the Charge is, if it were just, I hope he hath fitted me. — *hoc sumus ergo pares.*

For my strange spirit, Indeed I am one of those who know not *what spirit I am of*; the Lord sanctifie me yet more in body and mind and spirit.

For my love to appeare in Print, I can say something to vindicate my selfe. I have Printed nothing but three or foure practicall discouries, at whose solicitations, and after how many solicitations, some very neare me can tell; and I have some Letters from very Reverend mento testifie. And two or three polemicall discourses, the glory of God required them of me in these sinfull times. I know not what should make me so love that work: *not honour sure.* It is almost a scandall in this Age to be seen under the Presse, so shamefully is it prostituted, *Not Gaine.* I never yet sold a Copy to my Stationer; nay, besides fifty or sixty Copies

Pies, given me for my friends, I have been forced to buy usually as many more. *Surely it is no pleasure.* Those who know what it is, first to study, then to transcribe a tract, then to review the sheets, and to make Tables, find it no pleasant worke. *It was not to employ my selfe.* Those who know me, know I have worke enough, and those with whom I live, know, that all the time almost I can get for any such eccentric work I am forced to steale from my sleep.

8. For my *grosse deportment* I am charged with, Reader, thou hast the truth, and the whole truth: Be thou my Judge.

For his other charges, it is no new thing for the adversaries of truth to fasten such termes upon the Patrons of it. Mr *Boatman* must impudently defie the Truths, Churches, Servants of the living God, but nobody must call him to account for it but they must be *wrangers*, &c. If that beto *wrangle*, we must *wrangle* more.

He aggravates my *grosse deportments* (as he calls them) because they concerne him as a GENTLEMAN, a Christian, and a Minister.

For his being a *Christian*, I never heard any say he was not baptized, nor ever said any thing tending to that purpose.

For his *Gentlemanship*---I was altogether ignorant, (having not seen his Pedegree) so that I have *Pauls* excuse, who when he was accused for reviling (as they called it) the High Priest, excused himselfe by saying, *I did not know it was the High Priest*; he was never reported to me under that notion; (I confesse I am not skilled in Heraldry,) I thinke Gentility comes in by *Consanguinity* not *affinity*. But however I do not know that I said or did any thing against him which touched his Gentleman-concernments.

For his being a *Minister*, all I can say is He is confidently

fidently reported to me to be none, and that by Reverend men, who know what they say, and take heed to their words. If he hath been made such by some Irish Bishop, or the like, in a corner, since the first came hither, so it is, but I know no reason we have to beleieve it, till some credible persons see his Letters of Ordination, nor can we (at least till then) eye him as such.

In the last place he tels us, *To love contention is very far from the spirit of John Boatman Pastour of Peters in Norwich.*

For his being *Pastor of Peters in Norwich*, we cannot own him as such, till we know at what doore he came in, having great grounds he *climbed up some other way*; besides, there are some *sheep of that flock that will not heare his voice, nor follow him, looking upon him as a stranger*; whether he loves Contention or no, let those who read his Sermon judge.

But thus much shall serve for his Letter.

After the receipt of which I was resolved to have done no more but to have betaken my selfe to my Study, to see if the Church of God had been in an error these 1500 yeares about Suspension. And to my Bible to *search the Scriptures*, to see whether it were so in very deed as this Doctor had told us, that there was no footsteps there to keep any not excommunicated from the Sacrament. But (notwithstanding all this) I heard his friends in the Town kept up their old Note, and derided us, as if we were indeed such *Trifles*, and *simple fellows*, that none of us durst grapple with this Champion, and none could induce a perswasion in them, that we durst dispute, or had made any offer to that purpose. Perceiving no other way so probably effectually to satisfie people, upon a Lords day soone after, my Sermon being done, before a great Congregation I made a short and mild speech to my people to this purpose;

That

That they had known, that it had been the judgement and practice of us who laboured in the worke of the Gospel amongst them, to suspend the ignorant and scandalous from the Supper of the Lord, for which we conceived we had sufficient ground from the Word of God; and in it we acted but in a conformity to the practice of the Servants and Churches of Christ in all Ages, to the practice of the most reformed Churches, and this was the declared judgement of our Church ever since the very beginnings of Reformation. But in opposition they had lately heard it delivered in this City in a publike Auditory, that for Suspension it was a dreame, yea, a Pharisaeicall dreame, an invention of men to implode Scriptures, and those who practised it were openly charged as such who would implode Scriptures, lay an intollerable yoke on mens shoulders; such who were intruders on Christs authority, and did that which entred not into the heads of wiser Ages, for which was no authority in the Word of God &c. and an open challenge was made to us to defend the known judgement of our and other reformed Churches, the truth of God (as we hoped it would prove) and our own practice. And I perceived people would not be satisfied that any of us durst encounter him who had so defied us, though enough had been done to satisfie them. Considering therefore that it lay upon us, especially in these times, to vindicate the truth, and our practice, and in some measure our persons from the reproach of men. That their mouths might be stopt, I would read a Letter to them which my selfe had sent him, and the answer which the (over-confident) Author of the Challenge returned, by which they might judge whether or no we durst appeare in the defence of that piece of truth which we beleaved, and according to which we had walked, desiring them to make no other use of the Letter than this, to which purpose I read it.

After this, I read the Letters, how his uncivill Letter

ter was resentd there are enough to speake who were present.

After this we heard no more of their *Brags*, only some were so simple as to tell their friends that Mr *Boatman* scorned to dispute here, but if I would dispute at the University in the Schooles he would then answer me, either not knowing the order there, or forgetting that Mr *Boatman* is not in a capacity to dispute there, except in a Sophisters Gown, upon some philosophicall question.

This is, Reader, the true Story of this Contest: I shall refer thee to judge in it; what could we do lesse than accept his Challenge? And what milder Message than that in my Letter could be sent to let him know I was ready to accept it?

Since this, I must confesse, some of his friends have been with me, and told me, that he disclaimes that he holds any such opinion! *As that none ought to be kept away from the Sacrament but those who are excommunicated; and that if I write against that opinion it nothing concernes him; I shall but feigne my selfe an Adversary, &c.* we have nothing to do with what he saies in private, his publike declared judgement and practice is contrary; what he said thou hast read, and he saies, *he will justifie what he said.* Nay, upon my knowledge he hath maintained it in private too to those he thinks he is able to grapple with. I know he hath in like manner told some *Reverend Ministers, and godly people, that he hath conversed and is acquainted with all his people; that he turnes away many, and admits none without examination, but such as have before approved, &c.*

But how notoriously false this is (and so very unworthy of one who calls himselfe a Minister) we who are upon the place know, and could give him instances (if need were) of some notoriously scandalous

lous admitted, but none who were refused, (so far as I ever upon the strictest enquiry could heare of) and of some who told him they were never at the Sacrament before, but were examined no more than *what is your name? Where dwell you? Are you single or married?* And then they were told, *That he hoped they were fit,* and so they were dismissed, (which forme of questions is merrily called by some *Mr Boatman's Catechisme.*) This is the ground of my present undertaking. Now let me tell thee what thou shalt find in the ensuing Tract.

I have divided it into a Discourse upon three Questions:

Quest. 1. Whether *Juridicall Suspension*, distinct from Excommunication, be *deducible from Scripture?* I have proved that it is by severall Arguments, upon some of which I have enlarged. In the last Chapter, on the first Question, I have put foure or five Arguments, which some Reverend Authors have brought, I do not insist much on them, we have no great need of them. I have sent them out only as *Probationers*, with their Letters of Recommendation from some Reverend men, one of them is the issue of my crude thoughts concerning the nature of the Sacrament, which I apprehend *strong meat*.

In the handling of that Question thou wilt find one Chapter containing a digression, tending to prove, that *Judas* was neither at the Supper, nor at the eating of the Paschall Lambe, and that he had not then made his compact with the High Priests. And to prove that Christ kept the Pascheover, and instituted his Supper two nights before the Jews that yeare, and that he suffered the second day after his apprehension. Possibly in that discourse (which thou mayest judge over critically) thou maiest find some new Notions; know I am not confident of them, though I see nothing

thing against them, but much seemingly for them: If they hold, I hope we shall be told no more of *Christs giving the Sacrament to Judas*, or of his eating the *Passover*, or compacting with the *High Priests before that time*; and to being (supposedly) scandalous, (though a secret compact would not make him so) since I finished that discourse, communicating it to a *Reverend friend*; he lent me a criticall discourse concerning the day of *Christs celebrating the Passover*, wrote by *Ludovicus Capellus*, in answer to *Cloppenbu gius*, I have read it over. He determines *Scaligers* and *Causabons* opinion most probable, that *Christ celebrated the Passover that time*, not the same day the *Jews did*, the grounds of which he shews, p. 61, 62. ad p. 74.

Ludov. Capel.
ἐπίκρισις
ad amicum in-
ter se, & Johan.
Cloppen. Colla-
tionem, &c.
p. 120.

Some new Notions he hath about the reason of the *Jewish Translation of the day that yeare, &c.* But I find nothing in him either to establish, or (rationally) to destroy my opinion. I leave it to thee, Reader, to judge if I have not probabilities on my side, and demonstrations will hardly be produced on any side. My Arguments are most of them old, only newly reinforced, and vindicated from *Erastus*, Mr *Prin*, Mr *Humfrie's* exceptions; Mr *Boatman* had the discretion to take notice of very few Arguments against him, so that I have had little to do with him as to the point of answering his Arguments, or Exceptions to ours, (though my whole discourse be directed against him (as its proper Antagonist) not against any of the other) whom I desire thee to take notice I only speake to as they come across me, leaving Mr *Humfry* to his proper Adversaries, (with whom he will find enough to do) I must confesse, when I first entred upon the worke, I intended it against none in *hypothesi*, only in *thesi*, to vindicate our practice, and the practice of other eminent ser-

of Christ, yea, and of the Churches of God in all Ages, especially our late reformed Churches, not meddling with Mr *Boatman*, nor did I want persuasions to it from some learned men, who wondred what I would answer, considering he had only Magisterially maintained his opinion, basely aspersing the servants and Churches of God as *dreamers*, *imploders of Scripture*, &c. and had not brought any thing towards the prooffe of it, but a few loose passages which you could not go about to mould into a Syllogisme, but you would scare them out of common sense.

This made me at first resolve only to write against the opinion, and to have pleaded the cause *ἀνευ προοιμίου*, without any preamble, (as they were wont to do at *Areopagus*.) But others were of another opinion; yet this courte had I taken, considering he made it his worke so constantly to deny that privately which he had spoken publikey, and to disown his opinion as often as he met with any godly Ministers of another mind; (this he did to Mr *Corbet* of this Country, and to divers others) who told me of it againe. In the meane time in his own Congregation he still cries it up, and sufficiently bespatters us who were of another persuasion; witnesse his Sermon, preached the fifteenth of *February* 1653. at *Peters*, upon *Rev. 3. 17.* from which Text he had taken a great deale of paines to teach his people how to know others that were hypocrites (an Art, I beleieve few Divines but himselfe are much skill'd in.) In that Sermon he gave them severall Notes to know Christians that were spiritually proud: his second note was this:

They cannot endure that any body but themselves should have any Gospell-priviledges allowed them, unlesse such as are common to Jews, Heathens, and Pagans. Indeed they may heare, and they may come to those common promiscuous Ordinances (as they call them) but they

they must have no right to the Sacrament. That must be for such, and such, and many times none in the world worse than they ; I speake to those that are guilty of these crimes, not to those who are not ; doubtlesse many a man is unsatisfied, and we must beare with the weake.

If this be not plaine enough I know not what is ; here are at once all the eminent Servants and Churches of God of former Ages, and our Age, branded as spiritually proud hypocrites, because they durst not admit all to the Sacrament ; yea, and all Christians branded who are tender of their Communion in that Ordinance. Some of them are such as *there are none in the world worse than they ;* The rest are *weake*, and only to be borne with. *Reader*, I shall refer it to thee to judge whether our silence now were not a cowardly deserting the cause of God, and of all Reformed Churches. I might tell thee more, that it is much suspected by some, who fear God, in this City that it is the whole design of his preaching, to stir up animosities in a profane Party against those who are of stricter Principles, and to brand all strict Christians as Hypocrites and Formalists (the usuall Alehouse-termes for those against whom they have nothing else to say ;) What meane else these unfavoury passages in his severall Sermons ? *Some have an art to squeake out Jesus Christ ;* (by that neat terme he expounded *Luthers crepare Christum,*) which I had thought had been to crack and make a vaine boast of Christ. And againe, *The whining Christians are those who have been the ruin of Religion.* And againe. *Pride and Covetousnesse are the Saints great Sins.* And againe, *For a drunkard, or debauched wretch I could hug him in my bosome, when I would spit in the face of an envious Professour.* I confesse, I heare none of this stuffe, but I shall refer thee to those godly persons, who have sometimes heard

him, to enquire whether these things be true, I have heard them againe and againe, some of them have scared away some of his godly Auditors, and others of them have frightened away others. Besides, that ordinary expression which is his usuall complement with his people before a Sacrament: They shall not be dealt with *in the pharisaicall way*. These things are not spoken in secret, but in a Pulpit, yea, and in the greatest Congregation of the City. The Lord in mercy look upon us, our condition is sad enough. I shall adde to all this one thing yet more.

A Reverend Brother in this City, begging my assistance, to preach his Lecture the twenty third of *March* last, he having before entreated me, that if I had any thing ready on the Subject, I would preach something about Suspension at some time in his Congregation. I that day preached for him, and for my Sermon took that Text, *Mat. 7. 6.* and preached my first Argument on the first Question, there thou wilt find all the doctrinall part of my Sermon. I left out every Syllable which might make my discourse unpleasant to any, and (as all my hearers will judge) I had not the least reflexion upon any; only having proved, *That that Text was not to be restrained to this or that Ordinance, but to be understood of all Ordinances, all which are there forbidden to be dispensed to such as the Scripture calls dogs or swine in other places, (excepting only such Ordinances as the Scripture elsewhere expressly allows to be given to dogs,)* I concluded by way of Application.

Inferred, *If that were truth, then there was a plaine Scripture-prohibition (though not κατὰ ἐνδον, yet κατὰ δίδωσαν,) to suspend some (who yet might be in the Church) from the Sacrament of the Lords Supper.* 1. Because it is a pearle, and an holy thing. 2. Because there is no other Scripture allows the giving it out to dogs. 3. This Scripture forbids, &c.

The

The Lords day after I heard Mr *Boatman* intended to confute me the next Tuesday; some occasions drew me out of Town, but upon the Tuesday he aimed at it, taking my very Text; how well he confuted me, my Reader may judge by reading my first Argument on my first question, and then his Sermon which I have annexed at the latter end of my Tract, and my Notes upon it. I beleieve there was never such a businesse delivered in order to a confuting; yet for feare that a clamorous party should cry it up confuted, I have annexed it, having the Notes of it given me by a learned and judicious man, who was his Auditor that day, and took the Sermon from him, and will justifie the Notes.

These things, Reader, made me take up a resolution to give thee an account of the whole businesse, and openly to engage Mr *Boatman* as my proper Antagonist; and the rather, because *Theophilus Brabourne* hath sent me word, that if I will write, he will defend Mr *Boatman*; (for every one he saith, is not fit for disputing, but he will do it,) one would thinke he were not very fit that should read his last books. I sent him answer, I hoped to find him work enough to defend his own; but if he be so good at it, he shall find we are able to employ him. That therefore Mr *Boatman* may know what he hath to do, and Mr *Brabourne* may have something to do (now he hath taken his hand from the Plough, which many, I confesse, never thought him fit for, though the Bishops judged otherwise) I have engaged in this Controversie in the defence of all the eminent Saints and Servants of God of former Ages, other Reformed Churches, and our own Church, and of that Reverend Assembly, so boldly aspersed both by Mr *Boatman* and Mr *Brabourne*, in which my selfe knew so many holy, and learned, and Reverend men, that I beleieve,

believe, since the *Nicene* Council, there was never so many, and so holy, and learned men met in any Ecclesiasticall Council: Some of whom I know would not turne their heads in any point of Divinity from the most learned Hereticks that are, or ever were in *Christendome*; and having such an opinion of that eminent Assembly, I hope thou wilt pardon me, Reader, if I take their part in what was their declared Judgement, especially against two such Adversaries as these are, with whom it is far more fit that some of their youngest Sons should dispute than themselves, leaving those Fathers to grapple with more learned and considerable Adversaries. I am one of the youngest sons of those *Reverend Prophets*, but yet I have a little duty for them, and shall engage for *Norfolke* or *Norwich*, to attempt at least their vindication from any who shall in these parts appeare in publike against what was (according to Gods Word) agreed upon by them, (if he hath not a proper Adversary, and if I be not over-powred by Legions of Pamphlets.) But I returne to my former Discourse.

The second Question I have spokento is: *Whether Ministeriall, or privative Suspension be justifiable or no?* I have on purpose spoken to this, partly, because I heare some say this was Mr *Boatman's* meaning, (though he restrained not himselfe so by any passage) and if it be, how doth he tell others that he doth keep away from himselfe? But that he might not have this refuge, I have spoke a little to that. I confesse, it is a tender point which many godly men are dissatisfied in, *Whether, in case there wants a Presbytery in the Congregation, the Minister may keep back any by his own power, or rather ought to administer it to all?*

In the first place, I desire my Reader to observe, that those who are of the Episcopall perswasion, and own no Congregationall Presbyteries (which is Mr *Boat-*

man's

man's judgement they say) make not this question, but alwaies took the Affirmative for granted; witneis the Schoolemen, Canonists, &c. the Rubrick to the Book of Common Prayer, the Canons agreed on in the Synod at *London*, 1603.

Some of my Reverend and learned Fathers and Brethren of the Presbyterian perswasion indeed scruple it, because they think all Suspension is an act of Rule, and the Rule of the Church belongs to the Minister and Elders, amongst whom is *Reverend* and learned Mr *Jeanes*, (whom though I know not, yet I honour for his learned Tract on that Subject and for his Midwifry in helping into the world that last piece of our great and learned *Twisse*.) I crave leave to dissent in this point from those few of my Brethren who are so perswaded, and conceive, that to avoid promiscuous Communion, the Minister may in some cases suspend his own act, though not formally passe a Censure, yea, and I thinke he ought. Though I confesse, when the state of the Church is such that this cannot be done without a necessary and great breach of the peace of it, the case is more disputable, because the Amity and Edification of the Church is the high end of all Church-Censures. *Augustine* in his third book *contra Epistolam Parmeniani*, and in many other places thinkes Church Censures should be spared, when the Major part of the Church is corrupted, and the execution of Censures may cause Schismes, and much he saies for it.

But I must confesse, I am of *Peter Martyrs* mind.

— *Iste Augustini timor nimius videtur, quasi debemus verbum Dei relinquere, ut schismata & tumultus evitemus: sequamur quod precipit Deus, eventus autem providentia illius committamus.* He answers all which *Augustine* saith for his opinion, and concludes, *That it were better to have lesser Churches than so large and*

ample ones defiled. But I shall not dispute that businessse.

3. In the last place I have enquired what hath been the judgement of the eminent Servants and Churches of Christ in all Ages. Having first enquired our Fathers mind, the Judgement and practice of our Elder Brethren is not inconsiderable, especially when we are charged with *Innovation*, and doing that (*which never entred into the heads of wiser Ages.*) I have proved, that it hath been the practice of the Church in all Ages, the Judgement of our Church, before, and ever since the Reformation, and of all reformed Churches in the World, some Churches of the Protestant *Smitzers* only excepted.

And now (*Reader*) I shall cast my selfe upon thy Charity. I hope thou wilt excuse me for my undertaking. The zeale of the Lords house for the precious body and blood of Jesus Christ hath eaten me up, as to this point. Had not we been openly challenged, the judgement and practice of the Churches and Servants of God openly aspersed, I should have found other worke to do besides engaging Mr *Boatman*. I have given thee here a faithfull and impartiall Narrative of the Originall and Progresse of this Contest. If Mr *Brabourne* be at the Charge to reply, I desire thee not to expect my answer; I beleeve thou wilt (whoever thou art) be able thy self to answer what he can say; I shall leave him to one more fit for him (having been sufficiently chidden by some learned Friends for losing so much time as to meddle with his other peece.) But if Mr *Boatman* answers, and either denies any thing here said as matter of fact, or makes such a reply to any Arguments as any Licencer of the Presse will let passe, I shall reply to him, and prove whatever shall be denied, and make good my Arguments, provided he confutes them better than he did my Sermon.

I shall keep thee no longer in the Porch, but give thee leave to enter ; Read, and then judge, and pray for this poore City, where are so many thousand soules, and so few fit to take charge of them. The Lord keep thee (*Reader*) in these evill times from the errorrs of them, and an ever lover both of Gospell-purity, and Unity. So praies

Chaply-field-
house in Nor-
wich, April 18
1654.

*Thy meane unworthy Servant
in the Gospell of the Lord
Jesus Christ*

JOHN COLLINGS.

Errata.

Reader,

I Cannot own these sheets till thou hast corrected these following errataes in them.

In the Title page read *ob hoc vel maxime*.

In the Preface p. 3 l. penult. r. *duty*. p. 9. l. 16. r. *ὡς ἐν παρόδῳ μόνον*. l. 27. r. *considering*. p. 13. l. 10. r. *December, after*. l. 12. r. *fortnight*. p. 15. l. 2. r. *account*. p. 16. l. 25. r. *judgements*. p. 22. l. 10. *dele never*. p. 23. l. 1. r. *are these*. l. 5. *dele that the Apostle, r. gave other order*. l. 20. r. *tell us*. p. 27. in marg. r. *Arctii Problem*. l. 16. r. *would not these*. p. 31. l. 30. r. *ἀπεὸς δόγυσον*. p. 39. l. 15. *dele at*. ib. r. *returne*. p. 39. r. us. p. 41. l. 25. r. *there were*. ib. l. 33. r. *the people*.

In the book. p. 9. in marg. r. *ἀπὸ 150. ἔς*. & ib. 364. p. 11. l. 3. r. I doubt. p. 12. l. 32. r. *not*. To. p. 14. l. 9. r. *Reverend*. p. 15. l. 6. r. *Thus we see*. p. 16. l. 13. r. *first for*. p. 18. l. 4. r. *swine are*. p. 22. l. 29. r. *having appointed*. p. 24. l. 12. r. *yet these*. l. 13. r. *beare men*. p. 26. l. 26. r. *some such in*. p. 28. l. 4. r. *jure*. p. 28. l. 29. r. *be might*. p. 29. l. 1. r. *rush*. p. 32 in marg. r. *edit*. *Lutetia*. p. 35. l. 12. r. *is chiding*. p. 37. l. 20. r. (*except at that time*). l. ult. r. *observes*. p. 39. l. 31. r. *pmged*. For. p. 40. l. 25. r. *three things*. p. 41. l. 25. r. *it for*. p. 42. l. 13. *dele that*. p. 43. l. 25. *ingenuous*. p. 48. l. 21. *dele so*. l. 22. r. *things forbidden*. p. 49. l. 2. *dele may be true*. l. 7. *dele u*. l. 15. r. *true in*. l. 28. r. *untied*. l. ult. *dele first*. p. 53. l. 16. r. *ἐυθέως*. p. 54. l. 32. r. *may is*. p. 55. l. 13. r. *he bath*. p. 57. l. 6. (*if but baptized*). p. 71. l. 11. r. *was to be eaten in*. p. 72. l. 4. r. *was eaten*. p. 73. l. 10. r. *at*. p. 74. l. 32. r. *the twelve*. p. 76. l. 4. r. *he did not*. p. 77. l. 32. r. *fourth d sh*. l. 33. r. *rest*. *Immediately* (*said the Doctor*). p. 78. l. 9. r. *Aphicomen*. l. 19. r. *did eat*. l. 28. r. *the Doctor*. p. 79. l. 9. r. *ingenuous*. p. 82. l. 31. r. *fourth cup*. p. 83. l. 21. *dele secondly*. p. 84. l. 1. r. *with it*. one. p. 87. l. 9. r. *keep pure*. p. 95. l. 24. r. *If a grossly, &c*. l. 35. r. *ἐξ ὧς χρεῖσθαι*. p. 111. l. penult. r. *one bread*. p. 113. l. 33. r. *of the elements*. p. 121. l. 1. r. *concessions*. l. 16. r. *releeve me*. l. 18. r. *I shall*. l. 27. r. *Eldership judge*. p. 125. l. 1. r. *juridicall*. p. 128. l. 7. r. *the Constitutions and some, &c*. p. 129. l. 2. r. *atechumeni*. l. 10. r. *θεωρίας*. p. 130. l. 2. r. *ἀμύσησάν*. l. 4. r. *ἀνίεσθ*. l. 7. r. *τελέσῃ*. l. 10. r. *ἐυπαθεῖς*. l. 33. r. *de la-Barro*. p. 131. l. 4. r. *καὶ ἡν χέμενοι*. p. 132. in marg. r. *ἔδεν*. ibid. r. *παρέδωκεν*. p. 133. l. 14. r. *of none of*. p. 134. l. 12. r. *Binius*. l. 29. r. *in this Century*. p. 137. l. 33. *dele to*. p. 140. l. 3. r. *demonstrandum*. p. 141. l. 10. r. *that he should be*. p. 143. l. 12. r. *that some*. p. 147. l. 23. r. *penitus deploratos*. p. 148. l. 13. & in marg. *dele Anthony*. p. 155. l. 24. r. *Dr de-Lawne*. p. 161. l. 29. r. *κατηχῶντες*. l. 31. *dele And*. l. 33. r. *constitutions*. p. 166. l. 12. r. *augeatur*. l. 25. r. *minding*. p. 167. l. 12. r. *ὕπὸ πλῶσι*.



CHAPTER I.

Containing the State of the question.

QUESTION I.

Whether the Suspension of some persons from the Lords Supper, be deducible from Scripture or Reason.



THE termes of this Question are two.

1. *Suspension of some persons from the Supper of the Lord; that is the subject.*

2. *Deducible from Scripture or Reason, that is the predicate in question betwixt us.*

1. As to *Suspension of some persons from the Supper*; wee meane no more then a denyall of that Ordinance to some. This suspension is usually distinguished into *Juridicall* and *Pastorall*, or *privative* and *positive*.

1. *Positive suspension*, which is called *Juridicall*, is an act of the Officers of the Church, whereby (having had due cognisance of the party that desires the Supper of the Lord, and finding him unfit, or unworthy) though he hath formerly been admitted; Yet they by vertue of the trust reposed by Christ in them, warne him to ab-

B

staine

staine from the Lords Table, and deny the Ordinance to him if he intrudes.

2. *Privative Suspension*, which I also call *pastorall*, is an act of the Minister of the Gospel, whereby hee alone (the Church wanting other Officers) finding some persons (though formerly admitted) not able to examine themselves, or unworthy in respect of open scandall to come to that Holy Table, doth not only as their Pastor, admonish them to forbear, but withholds the elements from them, if they presume to come to the Lords Table.

God willing I shall anon speake to the second of these: whether privative suspension be lawfull or no. But that is not my present businesse. But supposing there be an eldership constituted in a Congregation, whether this eldership may keep away any from the Lords Table, for ignorance or knowne scandall, if he be a Christian, and not *de facto*, *Excommunicated*. This is that which Mr Bozman calls a *Pharisaicall dream*; an *usurpation of Christs authority*, a thing not deducible from Scripture. That which he humbly (and boldly) *challengeth* all the Ministers on Earth to make good. (if he durst have stood to his word)

2. Nor could his meaning be any thing else; For in his Congregation there is an *eldership* established according to Ordinance of Parliament, by a due election of the major part of the Congregation present after publike notice given three Lords daies each after other, which he hath throwne downe, and publisheth this Doctrine, that he might prepare his people for a prostitution of that sacred Ordinance.

As to the second terme, *Deducible from Scripture*, I take it for granted, that my indifferent Reader will grant me that to be sufficiently deduced and proved from Scripture, which is evinced from it by necessary

cessary consequence, if it be there either *κατὰ τὸ ἱσχυρμα*, or *κατὰ τὸ πρᾶγμα*, κατ' *ισοδυναμίαν*, though not *κατὰ λέξιν*. If Mr *Boatman* or any other will deny me, that any thing is to be proved from Scripture, but what is there *ἐν λόγῳ* and *κατὰ λέξιν*, He makes our Sayiour a very insufficient Logician, who thus proves the resurrection. *Mat. 22. 31, 32.* and his Auditors very weak, who (the Evangelist saith) were very well satisfied with the prooffe. And those who agree with the Anabaptists in that whimzy, will be bound to reconcile that of St *James* (*James 5. 4.*) to truth, by shewing us where the Scripture saith *ἐν λόγῳ*: The spirit that dwelleth in you, lusteth to envy. Yet the Apostle saith, the Scripture saith it. But I will suppose Mr *Boatman* so rationally, as to grant me this, or else he will be bound to deny the *Sacrament to all women*, *Baptisme to all children*, and the *Lords day to be a Sabbath*. So that the question is this:

Mat. 22. 32, 33.

James 5. 4.

Whether supposing a Church have a Presbyterie, it be in the power of that Presbyterie, having found some persons (baptized and not excommunicated) grossly ignorant or scandalous, in the name of the Lord Jesus, to warne them for a time to forbear communicating at the Lords Table, and if they presse unto it, to deny it to them, by declaring the Church hath no Communion with them; or the like,---&c.

The Question stated.

In the proving the affirmative part of this Question,

1. I shall not trouble my selfe to prove they may doe it. I shall sufficiently prove that, in proving They ought to doe it; for though a thing may be lawfull, and yet not expedient; yet a thing cannot be necessary and yet unlawfull. *Nulla necessitas peccandi*, we are not necessitated to sin.

2. I shall not enter into a particular enquiry, what

degrees of ignorance render a person obnoxious to this censure, nor yet what vitious qualifications in point of scandall doe it; it is enough for me if I prove it concerning any, (how notoriously ignorant or erroneous, or scandalous soever, (provided they be not absolutely excommunicated) for if any one sort of sinners, either ignorant, or hæreticall, or scandalous (except Turkes, Jewes, Heathens and excommunicate persons) may have this Ordinance denied to them, though they presse to it, Mr *Boatman's* confident challenge will be answered, and he engaged to make it good, or recant for his *rashnesse and presumption*. The question being thus stated; I accept this *Bold challenge*, and shall prove it by this principall syllogisme, which shall be the head of my ensuing Arguments.

To those to whom it may not lawfully be given, it may lawfully be denied. But there may be some Baptized persons in the Church, to whom it may not lawfully be given. — Ergo,

The Proposition cannot be denied, except we will say that we are necessitated to sinne; for if there may be some, to whom we can neither *lawfully give* the Ordinance, (though they come) nor *lawfully deny* it to them; we are obliged to sinne, there being no *medium* between them two. I shall therefore prove the assumption by severall Arguments. *viz.*

That there may be some Baptized persons, not yet absolutely cast out of the Church, to whom the Sacrament of the Lords Supper may not lawfully be given.



CHAP. II.

*Containing the first Argument, from Mat.
7. 6. From whence is proved, that this
Ordinance is an holy thing, and so not to
be given to Dogs, nor cast before Swine.*

My first Argument is this ;

*Holy things may not lawfully be given to
Dogs, nor Pearles lawfully cast before
Swine.*

Argument 1.

*But the Sacrament of the Lords Supper is
an holy thing, and a Pearle, and there may
be some in the Church, who in Scripture
phrase, are Dogs and Swine.—Ergo.*



His is no new Argument ; *Erastus*
pretends to answer it, so doth Mr
Prinn, and Mr *Humfry*.

The summe of all I meet with
answered to it, is this;

1. Say some, *The Sacrament is
none of the holy things there spoken*

of.

2. *All sorts of sinners that are scandalous, are not*

the Dogs and Swine there meant: so that the Argument as they say is a fallacy, *à dicto secundum quid ad dictum simpliciter*: To reinforce it against all their weake Cavils, two or three things must be opened.

1. *What holy things are here spoken of.*
2. *Who are the Dogs and Swine here spoken of.*
3. *To whom this precept is directed.*

Let us examine all these three a little.

1. *Q. What holy things are here spoken of.*

It is a good rule, *Where the Law doth not distinguish, we should not*. Our Saviour Jesus Christ speakes not of this or that *Holy thing*; but sayes *Id est non* and *passagibus*; and it is a bold presumption in us to re-
 straine it without Scripture-warrant.

I think therefore every sober Christian will grant me these two things.

1. That all those *holy things and Pearles* are here forbidden to be given to Dogs, and cast before Swine, which the Scripture doth not elsewhere plainly allow to be given to Dogs or Swine; else they will be obliged to shew us another ground of restraint.
2. I hope it will easily be granted to concerne such *holy things* as God hath betruſted us to give out: for it is to men Christ speakes.

Things are called holy in Scripture, upon a fourfold account.

1. *In respect of consecration, when a thing is set apart for Gods service.*
2. *In respect of inherent purity.* Thus God is holy, and his grace as holy.
3. *In respect of a divine signature and impression upon them.* Thus every command and every Ordinance of God is holy.
4. *In respect of a designation, and subserviency of it*

it to an holy use or end ; in this sence also are all the Ordinances of God holy. And doubtlesse, these are the holy things here spoken of : and so all grant.

Upon the two last accounts, (saith *Chemnitius*) the Ordinances of God are rightly called holy. Now the Ordinances of God are of two sorts.

1 *Private.* 2 *Publick.*

Private Ordinances are *institutions of Christ* to be performed by *private persons*, either in order to *Gods glory*, or our brethrens good, such are private *instructions* and *exhortations* each of other. *Private prayer* ; private *admonitions*, frequently commanded by God in Scripture. The publike Ordinances are, publike *preaching* and *expounding Scripture* before the Church, performed by persons in Office to it, *publike Prayer*, *Church censures*, &c. It is without all question, that the Ordinances of God, are the *Holy things* here forbidden to be given to *Dogs*, or cast before *Swine*. But the question is, whether all these *Holy things* be forbidden here to be so cast, or onely some?

I say there is no reason, but we should understand all these Ordinances, which in other places of Scripture, are not commanded to be given to all. My reason is this ; because it is boldnesse in us to restraine what God hath not limited.

And hence I perceive, that some, who have been inclined to thinke, that some one Ordinance is especially meant here ; yet dare not exclude others.

So Mr *Jeanes*, though he thinkes *admonition* and *reprooffe* are chiefly meant ; (supposing the words not to be a compleat precept in themselves, but to relate to the precedent words) yet he tels us, *he will not deny*, but it may be extended, and applied to the giving of the *Lords Supper*.

And *Chemnitius* determines it an unjust restriction to restraine it to reprooffe. Besides that, admonition may

Chemnit.
harm. cap. 51.

Mc Ieanes. p.
125, 126. 2 ed.
of his book entituled,
Th: want
of Church Go-
vernment, &c.

may be given to Dogs, yea to such Dogs as are shut out of the doores of the Church. 2 *Thef.* 3. 15. *He is not to be counted as an enemy, but admonished as a Brother; with whom we ought to have no company that he may be ashamed.*

Erast. Explic.
Graviss. quest.
thes. 94.

I know *Thomas Erastus* tels us it must be meant of Preaching the word. But besides that, *there is no ground in the Text* for this, there is lesse in other places of Scripture. For the Word must be preached to *Heathens*, *Mat.* 28. and much more to them who are but as *Heathens*; and to scandalous sinners; Nor is there any reason to appropriate this *7th Asser.* to the word onely.

It seemes to me, that our Saviour had an especiall eye to Sacramentall Ordinances, not onely because in other Scriptures there is an expresse command, to admit the most sorts of Dogs to heare the word: but also because if any one Ordinance may be called more holy then other, it is this of the Supper; which is, *The new Testament in his blood, The Communion of the body and blood of Christ.* But to say this Ordinance is excluded, is not onely to speake contrary to Scripture, but to common sense too. Which made *Erastus* in the same thesis, thinke it safer to insist upon a distinction of *Dogs*, then adhere to his first distinction of holy things.

This Scripture therefore using a generall terme, which is not restrained by any preceding or subsequent words, and no other Scripture plainly allowing of the *holy thing* of the *Lords supper* to be given to *Swine and Dogs*, I conceive he that desires his words, may goe along with the truth, and beare a proportion to his owne reason, (if he be endued with so much as an humane soule, doth intitle all but mad men and fooles unto) will not say but that the *Lords Supper* is here couched at least in the number of the holy things

things and pearles here specified.

Especially when I shall have made it evident, by the different applications of this Scripture amongst the Ancients, and large expositions of it, by Moderne sober Writers; That they thought not the holy things here spoken of, were *Admonition* or *Preaching* onely, but other holy administrations also.

Clemens Alexandrinus expounds it generally for all the flowings out of living water. *ῥάματα τῷ ζῶντος ὕδατος*; which surely are in all divine Ordinances.

Athanasius makes use of this Text to justify himselfe, in not giving an account of his faith to enemies of the Truth. In his first Dialogue concerning the Trinity, *inter Orthodoxum, Anomoem, & Arrianismum*. In the beginning of it, *Anomoens* asking *Orthodoxus* whether he was a Christian or no? hee tels him, yes, he was. *Anomoens* going on, and asking him what Christianity was, he tels him, it was necessary for him to tell him the first, but not safe for him, to tell him the latter. *Anomoens* asking him why? he answers him, that if he did not know who he was that askt, he might give *Holy things to Dogs*, and cast Pearles before Swine.

Tertullian in his second Book concerning the marriage of Heathens with Christians, applyeth this place, as forbidding Christians to marry with Heathens, because their conversation was an holy thing which must not be cast unto Dogs. Yet it is plaine he doth not re-
 straine it; for in his Book *de prescrip: contra hereticos*, he plainly applyes it to the Preaching of the Gospel; and in the 17 Chap. of his Book *de Baptismo*, he applies it to Baptisme. By which it is plaine, hee understood it in generall of all holy things.

Moyse and *Maximus* and *Ruffinus*, in their Epistle to *Cyprian*, understand it of *absolution*, and all divine Ordinances. *Cyprian* himselfe makes use of this Text,

Τῷ δὲ ζῶντι ὕδατι
 ῥαδιόματι τῆς κοινῆς
 ἀποστολῆς ὡς ἐν
 μίᾳ θεοῦ καὶ πατρὸς
 τοῦ ἐν ἡμῖν
 ἀποστόλου φθονοῦ
 καὶ ἐκκαθαρίσεως
 ἀνίστατο διὰ τὴν
 ἐν εἰς ὁλοκλήρῳ
 ἡθους ἀναδίδου
 θεῷ καὶ πατρί
 ῥάματα τῷ ζῶντι
 ὕδατος.

Clem. Alex.
 Strom. l. 2. ex e-
 dit. Lutet. 1639
 p. 368.

καὶ μὴ ῥάματα τῆς
 ἐκκλησίας, μὴ τοῦ
 ἐν αὐτῇ βέβαιον τὸ
 εἶναι τοῖς ἀνθρώποις
 μυστήρια καὶ ἱερὰ.

Ἀθανάσιος
 Athanas. in di-
 al. 1 de Trin.
 sub initio. p.

138. l. 2. impr.
 1606 in offic.

Commetiana.
 Tertul. 9. l. 2 de
 matrimonio cum
 Gentilibus. c. 5.
 lib. de prescrip.
 contra hereti-
 cos. cap. 26.
 lib. de Baptismo
 cap. 17.

v. Cyp. op. a.
ep. 26.

lib. contra De-
metrianum sub
misso l. 3. Te-
stimon. ad Quiri-
num.

Chrysost. in 1.
Hom. in cap. 7.
Math. in prologo
ad expof. lo-
hannis.

Homil. 20. in 10
cap. Heb.

lib. de conspu-
tione cordis.

Immundis im-
puritatibus, sa-
cra consortia
non impetenda

Isid. Pelus. l. 4.
n. 181. ep. ad Hi-
eracem & l. 1.
ep. 143.

August. Serm. in
monte l. de fide,
&c.

Hieron. in Mat.
7.

Chemonit. harm.
c. 51. c. 66. n. 3.

Alex. Halesis
sum. theol. p. 4.
q. 12. art. 1. scilicet.

4.

to iustify his not writing to *Demetrianns*, a wretched enemy of the Truth; and how he useth it elsewhere, may be seen in l. 3. *Test. ad Quirinum*, where he brings it to prove this head, *Sacramentum fidei non est profanandum*. *Basil* (the Great) applies, but doth not restrain it, to preaching the Gospel. *Chrysostome* in his first Homily, on the seventh Chapter of *Matthew*, applies it to the Preaching of the Word, to warrant him (if he saw his hearers negligent) to shut up his book. So he doth in his Prologue to his Exposition of the Gospell of *St Iohn*. And againe in his Homily *de cruce dominicâ*. But in his twentieth Homily upon the tenth Chapter to the *Hebrewes*, he applies it to the Lords Supper. And in his Book *de compunctione cordis*, to all the mysteries of our Salvation, and from this Scripture takes occasion to chide those Ministers, who gave out the Sacrament promiscuously; and saies this was the reason why they were *wrapped upon, and rent by the wicked* (according to this Text.) *Hierom* calls the holy things, *the childrens bread*, and the *Gospell Pearls*. I might also weary my selfe and the Reader, with many quotations out of *Ambrose*, *Gregor. Mag.*, *Origen*; which plainly shew their expounding this Text in a latitude, not restraining it to this or that holy thing. The judgement of *Isidorus Pelusiota*, and *Augustine*, may be read in many places, the latter of which (though once he applies it to fraternall correption) yet hath many different applications of it. *Chemonitus* in his Harmony upon the place tels us, that the *Word and Sacraments* are the holy things here meant; And in the 66 Chapter of his Harmony, n. 3. tels us that wicked men are to be kept from the Lord's Table, upon the command in this Text. *Alexander Halensis*, brings this Argument to prove that our Saviour did not give the Sacrament of the Lords Supper to *Indas*, because he should have then have acted contrary to

his owne precept in this place, where he forbad *holy things to be given to Dogs*; whether that Argument be good or no, I doubt he answers it; but it is plaine, hee thought that by *holy things*, the Sacrament of the Lords Supper was meant in part. Learned *Rutherford* makes an Argument of this Text, for this very purpose, and vindicates it from *Erastus* his Cavils. *Gillespy* stands upon the same Argument, and vindicates it from *Erastus* and Mr *Prin.* By all this is plaine, in what sence the eminent servants of Christ have in all ages understood this Text, though some of them, as *Piscator*, *Gualther*, *Bucer*, and others, thinke that admonition is chiefly meant; and *Parents*, that the Preaching of the Gospell is chiefly meant, yet none of them durst exclude the other; nor was there any reason, when (as Learned *Rutherford* observeth) the word was ordained to be preached unto Dogs and Lyons, to make them Lambes and Converts, *Is.* 11. 4, 5, 6. *Is.* 2. 3, 4. And Christ himselfe commanded the Word to be preached to *Pharisees* and *Sadducees* persecutors, who had sinned against the Holy Ghost. *Mat.* 12. 31, 32. *Iohn* 9. 39, 40, 41. *Iohn* 7. 28. *Iohn* 8. 21:

I have done with the first thing, and shewed that the Sacrament of the Lords Supper is amongst the holy things which are there forbidden to be given to Dogs: But the next question will be

Quest. *Who are Dogs and Swine?*

1. That by *Dogs and Swine* here are not meant those Beasts we call so. I suppose will easily be granted me by any, that considers how needlesse such a prohibition would have been.

2. We must therefore acknowledge a Metaphor, and that the creatures to whom (in this place) holy things are here forbidden to be given, are some persons,

Rutherford
divine right, c. 5
q. 1.
Gillespy *Ad-*
rens rod. l. 3. cap.
15.

Piscator *ad loc.*
Gualther *ad*
loc.
Parcus *ad loc.*
Rutherford *ib.*
ut prius.

lons, men and women, who *propter vitia canina* (as *Musculus* saith) for some morall depravations of mind, which have transformed them into the resemblance of Dogs and Swine, in their naturall dispositions are so called here by our Saviour. All the question will be, what those vitious qualifications are upon which our Saviour calls some here *Dogs* and *Swine*.

3. Every one knowes how dangerous it is to *straine Metaphors*, therefore it will be most safe to keep to a Scripture interpretation of them; and say, those are here meant by *Dogs* and *Swine*, whom the Scripture either here characterizeth by some vitious qualifications, bearing a proportion to some naturall dispositions in those beasts; or whom the Scripture elsewhere expresseth under this notion.

4. If we can find them sufficiently characterized here, we need not seeke elsewhere, if we cannot, we must either say all such wicked men are here called *Dogs* and *Swine*, as the Scripture expresseth by that *Metaphor*, or onely some of them.

5. If we say some of them onely, surely some sufficient reason must be given for it.

These things therefore premised, let us now come to a strict enquiry for the meaning of this place.

Erasmus thinks, that the Dogs are sufficiently characterized in the Text.

To this purpose he tels us, that Christ speaks of them who despise Pearles, and trample them under their feet, and turning againe teare us; that is of the enemies of the Church. For whom he saith he pleadeth not to the same purpose I perceive. Those reverend men also speaking, who understand this Text chiefly of the preaching the Gospel, and of Admonition.

But I shall propound a few considerations.

1. That persecutors are Dogs and Swine, none will deny;

Respondeo Christum de illis loqui qui Margitas contemnant, ac pedibus calcant, & converti nos laudent, hoc est, de Evangelij hostibus, de quibus nequaquam agitur.

— Præterea loquitur hic Christus non de sacramentis, sed de doctrinâ Evangelij canibus, & porcis, hoc est nolentibus & conculantibus non proponenda, Explic. Graviss. quæst. thess. 64.

deny; but the question is, whether they be the only *Dogs* here spoken of.

2. According to *Eraſmus*; if there be in the Church then, one that is an enemy of it, one who contemnes the Ordinances, and perſecutes the ſervants of Chriſt, he ought to be ſuſpended the Sacrament, (though not excommunicate) Then according to *Eraſmus*, there is ſuch a thing as ſuſpenſion.

3. Though Perſecutors be properly called *Dogs* for their rending and tearing, yet for this they are not properly called *Swine*, for *Swine* doe not uſe to teare, but we muſt not caſt *Pearles before Swine*. Who are the *Swine* ſaith Mr *Rutherford*, and his learned Countryman.

4. If they be deſcribed in the Text, it is by a double character. Firſt, *trampling upon the holy things*. Secondly, *turning againe, and rending the givers*. The firſt is proper to *Swine*, the ſecond to *Dogs*. So then we are not to give holy things any more to ſuch, that will trample them under their feet, then to them who will turne againe and teare us.

5. We deſire no more ſhould be ſuſpended, then will come under theſe two notions; ſuch as will but *trample the Ordinance under their feet*, or ſuch as will *turn againe and rend us*. All unbelievers will doe the firſt, we are ſure.

Laſtly, There are thoſe that doubt whether the latter part of the Text be Exegeticall of the former, and ſay, the terme *leſt* doth infer a commination or threatening to thoſe who give *holy things to Dogs and Swine*, wherein the Lord threatens, that if they doe it, the iſſue will be, 1. Thoſe perſons contempt of the Ordinance. 2. Turning their Miniſters enemies, and tearing them, being (through the juſt judgement of God) the *Avengers of his holy Ordinance upon them*. Who ſhall ſo preſume to prostitute it.

Gilleſpy. *Aa-*
rens rod. c. 15.

Chrysost. in
Homil. de cons-
punctione cordis.

I confesse I did not so much value this interpretation of the words, (though I know they will beare it) till I found *Chrysostome* expressing so much as if he had some such thoughts of them, and fetching a reason from this Text; why the Ministers of the Gospell in his time, were so lamentably despised and persecuted, because they had given the holy Sacrament to profane persons; and while I had this Notion in my head, A Revered Brother in this Country was with me, and told me he had found it true in his owne experience, in a woman of the Parish, of which he was Minister, who lately dying in a sad condition, and under much (supposed) guilt, charged his administration of the Sacrament to her, as the great meanes of her hardning in sinne, which was no little wound to this godly mans spirit. Since, A Merchant of London hath told me of Mr *Simmonds* (sometimes of *Iren-mongers Lane* in London) going to visit one that was sick, and to whom he had a little before given the Sacrament of the Lords Supper, and questioning with her, about her eternall Salvation; shee askt him upon what account he came new to question her upon that, whereas himselfe a little before had assured her that *the body of the Lord Jesus Christ was broken for her*; which (saith my Author (as I remember from Mr *Simmonds*'s mouth) so wounded him, that he had almost suncke downe in the room, (which two stories may answer that one which Mr *Humfry* hath borrowed from Mr *Fairclough*, and printed in his rejoinder to Dr *Drake*) we need not go so far. What makes the profane and loose party in most of the congregations of *England* this day, so hate & revile their godly Ministers this day, and endeavour to get them out, (because they dare no more give the Sacrament to them) But this their former sin in giving the holy thing of the Sacrament to these Dogs and Swine formerly. I would faine know saith Mr *George Gillespy*, what fruit

fruit godly Ministers find of their former promiscuous administrations, but a general hardning of heart amongst their people, and a blessing of themselves in a supposed good condition, because they are administred to all the privileges of Saints, &c.

7. This we see, if these *Dogs and Swins* be to be interpreted by the following words of the Text, they are such, as can or will make no other use of the Ordinance, then to trample upon it, and who will teare the Ministers who give them unto them; If the last sence of the words be admitted, we must seek for the interpretation of the Metaphor in other places of Scripture, where these termes are used to express wicked men or women.

8. I find men and women in Scripture, calling themselves, or others Dogs; and the Holy Ghost calling some dogs upon six accounts.

1. Upon an account of *worthlesnesse, and inconsiderableness*. In this sence *Goliath* saith to *David*, *am I a Dog?* &c. 1 Sam. 17. 43. *David* calls himselfe a *dead Dog*. 1 Sam. 24. 14. *Abner* askes if he were a *Dogs head*. 2 Sam. 3. 8. *Adophibosheth* calls himselfe a *dead Dog*, because unworthy to sit at *David's Table*. And *Abishai* calls *Shimei* a *Dog*. 2 Sam. 16. 9.

2. Upon an account of *cruelty*; either *cruell actions*, in which sence, *Hazael* saith, *Am I a Dog that I should doe this?* 2 Km. 8. 13. And *David* prayes to be delivered from the *Sword and the Dog*. Psal. 22. 20, 16. and saith ver. 16. *Dogs had compassed him about*. So *Jer* 15. 3. of *cruell words and threatnings*. So the wicked are said to barke and make a noise like a *Dog*. Psal. 59. 6, 14.

3. The false Prophets are called *dumbe and greedy Dogs*, because they were greedy of filthy lucre, and could not speake the Lords word. Isa 56. 10, 11.

4. Wicked men are both in the old Testament,
Pro.

Pro. 26. 11. and in the New. *2 Pet. 2. 22.* called dogs, because as the Dog filthily licks up his vomit; so when they have made some seeming confession of sins, or profession of faith and holiness, they forsake it and returne to their old wickednesse.

5. Heathens are called *Dogs* by our Saviour. *Mat. 7. 27.* because they were none of Gods Family, or Children, but aliens to the Common-wealth of Israel, and because they abounded with filthy lusts, as the Apostle tels us, *Rom. 1.*

6. Sinners in generall are called Dogs. *Phil. 3. 2.* *Be-ware of Dogs*, where he meanes false Teachers, rightly called Dogs, saith *Musculus*. For first, their greediness of filthy lucre, *Isa 56. 11.* 2. For their *barking against the true Apostles*. 3. For their returning to their old vomit, because they barkt onely to get food for their bellies, saith Mr *Calvin*. So *Rev. 22. 15.* *Without are Dogs, &c.* That is, all sinners, (at least all not enumerated afterward)

For the terme *Swine*; I remember it but once more in Scripture. (taken Metaphorically) *2 Pet. 2. 22.* where wicked men are compared to Sows, for wallowing in the mire and filth of sin. *Ravanella* tels us that by *Swine* here are meant *Infideles, impij, homines desperati malitie, & impuritatis, quibus sordet verbum Dei, Epicurei profani.*

We have heard how the Scripture useth the metaphor; now to apply it.

9. I conceive, except sufficient reason can be shewed to the contrary, by Dogs and Swine here must be meant, all such wicked persons as the Scripture elsewhere expresseth under that notion.

10. If it may be expounded according to the first, or second, or sixth acceptation, we desire no more, then that holy things might not be given. 1. To any *scandalous sinners*. 2. To any *unworthy persons*. 3. To any who

*Musculus ad
loo.*

Calv. ad loo.

*Ravanella in
verbo Porcus.*

who after profession in Baptisme, returne with the Dog to the vomit, to their old wickednesse. For the third usage there is no colour; for it is not said, give not holy things to dumbe Dogs or greedy Dogs.

11. If any say that by Dogs here are onely meant persecutors, according to the second usage. 1 They will be bound to shew reason why this Text should be expounded rather by David Psal. 22. 16, 20. Psal. 59. then Solomon. Pro. 26. 11. or Peter. 2 Pet. 2. 22. (which will be hard to assigne) 2. I have proved before, that the word (which they say is the holy thing) ought to be preached to them. 3. For the Sacrament of the Lords Supper, if that must be denied to persecutors not excommunicated, then there is suspension distinct from excommunication, as to such yielded.

12. If they say that by Dogs are meant Heathen, as Mar. 7. 27. 1. Then either those onely, or those amongst others: (2) If they say to those and some others we yield it, but it is nothing to the purpose. (3) If they say that the Heathen are the onely Dogs, to whom holy things should be denied, then they ought to be given to persecutors, and excommunicate persons. (4) The Word ought to be preached to Heathens, therefore the Word cannot be the holy thing then. (5) There was no great probability of Christs Disciples giving the Sacrament to Pagans. (6) The Heathen are called Dogs, not onely because they were aliens to the Commonwealth of Israel, but for their (*vitia canina*) beastly lusts, which others may have, and therefore by a parity of reason meant here in this generall terme.

Indeed I find expositors, who would restrain the holy thing, and pearles to some one Ordinance; as admonition or preaching, generally lost in seeking the Dogs or Swine to whom they must not be given. Chemnitius who (though he grants the Word and Sacraments to be the holy things here meant) yet seems to

Chemnit.
harm cap. 51.
Pareus in 7 of
Matthew.

Gualther ad
loc.

Bullinger ad
loc.

Bucer ad loc.

Theoph. ad loc.

encline to think this Text chiefly forbids the preaching of the Word to some here characterized by the metaphor of Dogs and Swine; yet is miserably lost, in determining who those Dogs and Swine, to whom the Word ought not to be preached; and I doubt whether what he and *Pareus* at last determine, concerning refusing to preach the Gospel to some, be truth, and beleeve it may be proved, that Christ and his Apostles preached the Gospel to some such, as they determine against; and I thinke the same of what *Gualther* determines, who expounds the place, as chiefly meant of *admonition*: The excommunicate Dog, mu't be admonished as a Brother; who yet if he would have heard the Church admonishing, should not need have been excommunicated. Nor doth *Bullinger*, who preceded *Gualther*, better satisfie, who seems to understand it of *private admonition*, yet dares not determine whether it may be denied to any, as a Dog. And *Bucer* concludes that the *spirit of God must guide the Minister in such cases*, to whom to preach, and to whom to refuse to preach the Word of God. But surely we must find the *Dogs* determined in Scripture, before our consciences will be warranted to justify our practice in denying the Gospel to them. *Theophylact* saith, *κύες εἰσὶ οἱ ἀπίστοι χοῖροι* *δε οἱ πιστοὶ μὲν ἀνθρώποι* *δε κύνες ὡς κύες*, that Heathens are Dogs, and Christians, that live filthy lives, are Swine, *Chemnitius* saies, We are all by Nature Dogs and Swine. *Bucer* and *Gualther* both confesse, that sinners of impure lives, and unclean conversations, are Dogs and Swine; so saith *Bullinger*. But the Word, or admonition must not be denied to all such I am sure, and I know no ground for their restriction. The Lords supper indeed must, which makes me think, that that Ordinance is chiefly here meant, though not singly. It is the onely Ordinance is to be denied to all knowne Dogs; and herein I agree with

my Learned *Rutherford*. (*si non major sit quam ut mens dici possit*, as he useth to say of our incomparable *Twists*.) *Brentius* in his Commentary on the place, telleth us, the *Word and Sacraments are the holy things*, and that *wicked and impure men are Dogs and Swine*, though he rightly concludes, that the Word is not to be denied to all Dogs, nor any (though Dogs in Gods sight) to be kept from the Sacrament, (if penitent) *Conradus Pellicanus* expounds it with *Musculus*, of all Gospell mysteries. — *Nolim Evangelica sapientia mysteria sine delectu tradi dignis & indignis*, and tels us that those are Dogs who abhorre holinesse, and those are Swine who wallow in filthy pleasures; he seemes to think the Gospell chiefly to be meant; but pinching himselfe with the perplexing question, what Dogs those are to whom Christ would not have his Gospell preached, he concludes with *Bucer* darkly — *Nemo sine spiritu patris recte intelliget*. *Salmeron* tels us, that this Text teacheth us how we should preach the Word, and Administer the Sacraments, and that by Dogs and Swine are meant *Infidels, Hereticks*, and carnall Christians, and (though a Papist) yet determines honestly, *That the Sacrament of the Lords Supper is to be given to none but him who hath duly tried himselfe, and proved himselfe, and sates, it is thought by many Judas was not at the Sacrament of the Supper, if he were, he was a secret sinner, not scandalous*. Which is also *Alex: Halensis* his answer. But I have said enough to prove both from Scripture, Reason, and the consent of Learned men, that as the Sacrament of the Lords Supper is one of the holy things here meant; so, if we may either from Scripture or Reason, or the judgement of Holy men, conclude any thing; impure sinners are here meant by Dogs.

After all this, what Mr *Humfry* saith, is not worth taking notice of. — He will have those only to be

Rutherford divine right. 254.

Brentius ad locum autem in oculis ecclesie sic penitens non est vel minister, ut cum contritissime a cena recipiat, &c. *ib.* *Conrad, Pellicanus in loc.* *Musc, in loc.*

S Imeron 1.5. tract. 60.

Mr Humfry's vind. free admission.

Dogs and Swine, who are so in the publick esteeme of the Church, viz. Juridically censured. So that with him; Give not holy things to Dogs and Swine, is, Give not holy things to excommunicate persons and this seemes to be Mr Boatman's sense too, who excepts only excommunicate Christians from the Lords Supper, and it is likely he plowed with his Heifer, not only by his commending of that loose Pamphlet to his Disciples, but by his bold censure of *Suspension*, as a *Pharisaicall dream*, which amounts to Mr Humfrie's *non est inventa in balivâ nostrâ* p. 82 which made me merry when I read it, (that being the usuall returne that Sheriffs make, who have never looked for the party, no more then I beleeve Mr Humfry hath done for this Ordinance, or else, when they have lookt for him, with a resolution to overlook him.)

Erast thess. 64.

The truth, is both Mr Humfry, and Mr Boatman, had it from *Erastus*, or the same spirit at least. He was the first worker in this sort of Brasse; and what they say amounts to the same with his — *Quos ecclesia ita judicavit*. But let us see to how little purpose this is said.

1. The Text is plaine, that holy things are not to be given to *Dogs or Swine*. Now, I never knew that the shutting of a Dog out of the house, made him a Dog. I had thought he must have been a Dog first, before he had been shut out of the house, but this Mr Humfry grants, onely not used like Dogs before.

Petio principij

2. Our question is, what are *those Dogs* here spoken of, whether these who have *vitia canina*, the beastly qualities of Dogs, or those onely who have the *ill hap of Dogs*, to be turn'd out of doors. I had thought that this Text had been brought to have proved, that those who have the nature and beastly qualities of Dogs, should be used like Dogs, and not have childrens bread given to them.

3. If excommunicate persons be meant here, surely this Text, or some other must justify the usage of this Metaphor, in that sence. But let Mr *Humfry* shew us but one Text of Scripture, where this terme *Dogs* is used to expresse excommunicate persons, or let him shew us any thing in the Text to enforce it here, otherwise we must tell him the Scripture calls all *prophane sinners* Dogs, *those who returne with the Dog to the vomit, and with the Swine to wallow in the mire*, are Dogs and Swine in the Scripture sence; but I find excommunicate persons call'd so no where, upon the account of their excommunication.

4. Nor is there any one Author on his side, that ever I met with, so that his interpretation is contrary to Scripture, Reason, and all Expositors.

But yet we say, though the Sacrament be denied to *Dogs and Swine*, because they are so, not because they are shut out of the household of God by excommunication, yet in regard that man can judge but according to the outward appearance, they must first appeare to be so, before the Ordinance can be denied to them. *Secret things belong to God*. But to say that by Dogs here are only meant persons actually excommunicate, is a meer shift to avoid a strong argument, and but an idle dreaime, which hath no reality of truth in it, and is justifiable neither from this Text nor any other Scripture.

But these men who are so zealous for the profanation of an Ordinance, are observed very lazy as to the preserving the purity of Ordinances. *They must be excommunicated*, before you keep them from the Sacrament, (saith Mr *Boatman*) so saies Mr *Humfry*, but why doe not these tender men then, take a course to declare such to be Dogs and Swine, as are so, and to cast them out? Mr *Boatman* hath an Eldership established in his congregation, why did he not first call them

together, and inquire the state of his flock, and cast out such as might have been found Dogs or Swine? if he thinks they must be excommunicated first, (we are not so hasty in that dreadfull sentence.) What is Mr *Humfries* case I cannot tell, but their principles (and the practise of one of them at least) makes some think that they will never take any course to find out who be Swine or Dogs, and declare them such: (except such Dogs as have lost their tails, and cannot fawne enough on them) But very zealous they are to declare that all Dogs (that are not hang'd by excommunication) must be fed with the childrens bread. *The Lord forgive them this iniquity.*

3 We have seen what is meant by *holy things*, and have proved, that there is no reason to exclude the *Sacrament of the Lords Supper*. We have also shewed, who are meant by *Dogs*. There remaines onely to be considered, to whom this precept is given. Surely all will grant me; *To those who have holy things to give, those whom God hath betruſted with the dispensation of his Ordinances unto others.* I ask no more, and will not enter into a debate here, who these are; whether the *Minister* alone, or the whole *Presbytery*, &c.

So then the sense of this place is this;

You whom I have betruſted with the dispensation of my holy Ordinances, take heed you doe not dispense any of them out to impure sinners, who will but trample upon them, and tear you, excepting onely such of my Ordinances as I (appointed them as proper meanes for their conversion) have other where expressly commanded you to give unto them. Nor is that any unjustifiable interpretation for that precept, *thou shalt not kill*, must be understood with exception of those, whom as *Magistrates* executing Justice, or *Souldiers* fighting Gods Battles, are commanded to kill, and the whole Word of God is his Law, no piece of which contradicth other.

So that the Argument from this Text will hold, till Mr *Humfry* or Mr *Bostman* doe shew us some other Scriptures, where God hath commanded this Sacrament to be given to all but excommunicated persons; which will be hard to find.

Learned, and Reverend *Gillespy* hath observed, that this Argument gained so much upon *Erastus*, that he restricted himselfe to the admission of such onely to the Sacrament, *as acknowledge and confesse their sins, and promise amendment, and desire to use the Sacrament rightly with the rest, so far as we are able to judge; which concession (as he saith rightly) will goe very far.* And I find as much in another place of *Erastus*, where hee tels us, that he onely speakes for such sinners who *understand, and approve of, and imbrace the doctrine of the Gospell, who affirms, that they doe truly acknowledge, and abominate their sins, and desire to enjoy the Sacraments with the Church, according to Christs institution.* We desire but one thing more; for let it but appeare to us, that any doe thus much, and let them be content further, (if their sin have been scandalous) to give us some prooffe by a better conversation, that this profession is in truth. And none of these I plead for, will suspend him from the Ordinance.

But *Erastus* his Scholers, are something more loose then their Master; Mr *Humfry* doth not know what to say for ignorant persons, because of *Heb. 5. 2.* (but the Apostle could determine those unworthy, *1 Cor. 11. who discerned not the Lords body.*) And for the scandalous, they *must be admonished twice or thrice first.* (*Oh how tender the good man is, lest he should offend Jesus Christ in not giving his blood to one who profanes it by swearing by it every day!*) But it would be enquired whither Mr *Humfry* be as carefull to enquire into the state of his flock, and to admonish scandalous sinners,

Erast. l. 3. cap. 5
Gillespy Annotations. p. 551.

Tertium est nos de illis solum loqui, qui doctrinam intelligunt, probant, amplectuntur, peccata sua se cognoscere verò ajunt, & Sacramentis secundum institutionem Christi, cum ecclesiâ accipiunt.
id. l. Erast. confirm. thesism. in prefat.

Mr Humfry's vindicat. p. 81.

sinners, as he is to plead for the Lords Supper for those,)bethey what they will, who are not first admonished twice or thrice. Conscience is uniforme, and will oblige him sure, as well to the latter, as the former. I neither know him nor his people, and have no reason either to judge them scandalous, or him negligent; but it is usually observed, that those who pretend a great deale of tenderesse of Conscience in this point: Oh they durst not keep any from the Sacrament, except they were excommunicated: (which they know they cannot be as our Church stands at present) But these men durst be in company with scandalous sinners, and heare, sweare and ly, and jeer at Godlinesse, and yet never admonish them, (no, there they must use Christian prudence) admonition is an holy thing must not be given to Dogs; but the Sacrament (is none belike) that may. There are two sorts of men in the world, are very large in their principles, as to admissions to this Ordinance.

1. Such as pretend *conscience against those Officers in the Church, whom the Scripture calls ruling Elders.*

2. Such as professe their judgement for them.

i. Some professe their judgement against *ruling Elders*; as Judges of communicants fitnessse with the Minister. (though Deane *Nowell* tels them they were Officers in the Primitive Church, used to that purpose in his Catechism. *Gr. Lat.* of old Edit. as is yet to be seen in many Copies, and especially in the Latine Copies of it, in 4^{to}; though some have unworthily left it out in the late Edit.) Now, would these men themselves, take upon them the strict inspection of their flock, and make it their businesse to goe from house to house, and take account of their peoples knowledge, and strictly to observe their lives, and admonish them for their miscarriages, and not admit any

any notorious sinners to the Sacrament, before publick satisfaction in causes of publick scandall, either taking upon them themselves, (according to the old Rubrick) to put them by, or finding some other course to have them debarred? though my judgement would condemn them as neglecting an Ordinance of Christ, yet my charity would beare with them, till they were further convinced.

2 Others *professe their judgements to stand for Presbyteries*, but they *know not how to get any*; yet they *think they are bound to administer the Ordinance*. Would these men first doe what in them lies, to set up the Government of Christ in the hands of his proper Officers, and in the meane time: 1. Not onely in the Pulpit *exhort*, &c. but indeavour to be acquainted with all in their flock, *going from house to house*, and taking account of their spirituall estate, and observe (and enquire concerning) their converations; and 3. Pastorally admonish those that they find ignorant of that great sin of *Affected ignorance*, and unprofitableness under the meanes of grace, and this not only in the Pulpit generally, but *κατ' οἶκον* personally, and particularly, I could say something to excuse them at least *à tanto*, for administering the Ordinance without a Presbytery, and they might have a little plea made for them, though they kept away none, (as the state of our Church stands) though for my owne part, I durst undertake to justify them in withholding the Sacrament, from known scandalous sinners, who after pastorall admonition, (where no more can be) shall yet presume to intrude.

But I heare Mr *Humsry* and Mr *Boatman* cry they must be excommunicated first, and the latter cry, *he knows none ignorant nor scandalous*, if they were, yet they both agree, that they must be *juridically* excommunicated. But doe these tender men set up this same

Court, in which the scandalous and ignorant should be first judged? or doe they by enquiry of others, or observation or examination, first endeavour to know such as they invite to the Lords Table, and not administer the Ordinance, till they have done what in them lies, to know whether there be none in their congregations that are ignorant, or excommunicate *de jure*. For one of them I can say something, though nothing, to perswade me or any other, *that it is from a tenderness of conscience he is so free.*

I shall now shut up this first Argument, it amounts to thus much.

The holy Sacrament of the Lords Supper, is one of those holy things which our Saviour Christ in Mat. 7. 6. forbids us to give unto Dogs, or to cast before Swine. They have the nature of holy things, there is no reason to exclude them; Expositors generally have so judged.

Men of impure lives and conversations, are Dogs and Swine in Scripture phrase, and such as will trample upon the Ordinance.

It will be an easie conclusion. If God hath required those whom he hath entrusted with his holy things, not to give them out to such as his word describes to be Dogs and Swine, then (though there may be some in the Church not yet excommunicated) yet they ought not to have the holy thing of the Sacrament given to them. But I have proved this to be the will of Christ from this Text

—Ergo

If Mr Boatman can finde out a *medium* betwixt, not giving the Sacrament to them, and denying it to them, I shall listen to him, otherwise (by his leave) there is a Scripture-prohibition for some to be kept away, who are neither Turks nor Jewes, nor Heathens, nor excommunicated persons, and he needed

not

not have challenged all the Ministers on the earth, to this task.



CHAP. III.

Wherein a second Argument is brought to prove suspension distinct from excommunication, from 1 Cor. 10. 21.

A second Argument is this.

It is unlawfull to give the Sacrament to those who cannot eat or drink it. But there may be some in the Church (not excommunicated) who cannot drink of the Lords cup.—Ergo

I will prove both propositions. I. For the major.



Before I prove it, it will be necessary that we consider in what sense the Apostle useth this phrase, in the place I allude to. 1 Cor. 10. 21. & *Siva. de.* the question is, what *Impotency* is there meant.

1. That it is not to be understood of the want of a

Physicall power, is plaine enough, for so they might eat at the Table of the Lord, and the Devils Table too.

2. It must therefore be understood in a morall sense, *Id tantum possumus quod iur possumus*. You cannot, that is, lawfully, and warrantably, you cannot drink of the cup of the Lord, and the cup of Devils. *Grotius* minceth this & *Novatus* too small, when he expounds it by & *περίτοι*. And *Parvus* observes against him well, that it is a manifest depraving of the sense; the Apostles designe being to shew a plain inconsistency betwixt a fellowship with Christ in his Ordinances, and with Devils at Idols Feasts, not a meere *indecorum* in it. This is one of the senses which *Museus* gives of the Text.

3. I find indeed a third sense of the words hinted by some reverend Expositors. *You cannot drink of the cup of the Lord, and of the cup of Devils. You cannot eat of the Table of the Lord, and of the Table of Devils.* That is, (say they) though you may enjoy an outward Communion in the Ordinance, yet you cannot enjoy an inward spirituall Communion with Christ in it. As *Augustine* (supposing *Judas* was at the Lords Supper) saith that he did eat *Panem Domini*, but not *Panem Dominum*. But I think Learned *Beza* saith something against this sense, when he tels us, that by the *Table* is meant the *Elements upon the Table*, and by the *cup*, the wine in the *cup*. If the Apostle had said, you cannot eat the flesh, and drink the blood of Christ, if you have fellowship with Devils, the Apostle might possibly have been so interpreted, but his Argument is plainly to prove the unlawfulness of their comming to the Table, being guilty of such sinns.

But the summe of all amounts to this; that those who cannot drink the cup, and eat at the Table of the Lord, (in the sense of this Text) are either,

1. Such as God hath forbidden comming to that Ordinance.

Or

v. Grotium ad loc.

v. Parvum ad loc.

Musc. ad loc.

Or secondly such, as if they fush upon the Ordinance, yet can have no Communion with Christ, no benefit by it. I will take it in either sense, and I say

It is sinfull for any to administer the Ordinance of the Supper to those whom he knowes to be such, as are forbidden to meddle with it, or whom he knowes to be such as considering their present state, cannot have Communion with Christ in it. This I hope will easily be proved.

For surely it will be granted, that it is sinfull for any to give it to those to whom he is not *commanded to give it*, for he is the steward of the mysteries of God, and must expect his masters order before he deales them out, nor will it be enough to say he is not forbidden, for his very Office forbids him, and in that he is not commanded he is expressly forbidden.

Now, a Minister is not commanded, any where surely, to give it to those who are forbidden to receive it. To say no more in this case: I hope we have all too reverent thoughts of the wisdom of God, to think that he should lay his Minister under an obligation to administer his Ordinance to those whom he hath warned upon pain of damnation not to take it.

Though this were enough, (for those who encline to the other sense, doe cleerly yet grant, that those who partook of the Table of Devils, are here either forbidden that Table, or the Lords Table, which (if it be true, as questionlesse it is) our Adversaries must maintaine that they are commanded to give the Sacrament to those whom the same God forbids to take it) yet possibly the other part may be more disputable, viz.

Whether a Minister of the Gospell and his Eldership, may without sin admit any to the supper of the Lord, concerning whom they know, that in their present state, they

cannot have Communion with Christ in the Ordinance, &c.

I will try whether I can prove the Negative.

None can without sin, knowingly expose the Ordinance of God, to necessary abuse and profanation.

But who ever administers the Ordinance of the Supper to those concerning whom he or they know, they cannot have communion with Christ in the Ordinance, expose the Ordinance to a necessary abuse and profanation, — Ergo.

The major is plaine enough : the minor is as cleere, if we consider when or how an Ordinance is profaned or abused. Her Priests have violated my Law, and have profaned my holy things, they have put no difference between the holy and the profane, neither have they shewed difference between the unclean and the clean. Ezek. 22. 26. A thing is then abused when it is not turned to a right use ; but surely he can never turn the Ordinance to a right use, that cannot have Communion with Christ in it. I come to the minor.

I thinke enough is said to prove the major ; that it is sin for any to give the Lords Supper to those that cannot eat and drink there ; (that is) to such either as are forbidden that Table, or such as cannot have Communion with Christ in it.

But there may be some known in the Church, who are forbidden to come at the Lords Table, or who cannot have Communion with Christ in it, — Ergo.

That there may be some such in the Church, I suppose none will deny ; but the question is, whether there may be some in the Church that may be known to be such ? I prove there may.

If there may be some in the Church, who may be known to have fellowship with Devils, and to drink of the cup of Devils, then there may be some in the Church, who may be known to be such

such as cannot drink of the cup of the Lord, nor eat at his Table.

But there may be some in the Church, who may be known to have fellowship with Devils, and to drink of their cup.—Ergo.

The consequence is plaine from the Apostle. 1 Cor. 10. 20, 21.

And the assumption is as plaine, for there were such in the Church of *Corinth*.—Ergo.

If any object; But the Church is not bidden to keep them away if they doe come.

enlōs we grant it; but I have already proved, that here is an implicit consequentiall prohibition of the Church, to admit such; and he had before forbidden them with Idolaters not to eat. 1 Cor. 5. 11. (of which place more hereafter (God willing.))

But will some say, this was for an open horrid sin, Idolatry, &c. having fellowship with Devils, &c.

Admit it; yet thus much we have gained; *that Idolaters though they be not excommunicated, yet they may be denied the Lords supper, as well as persecutors, by Mat. 7. 6.*

But secondly let us observe what fellowship these *Corinthians* had with Devils; they did not make a compact with Devils, they did not worship the Devill as some Idolaters; the businesse was only this: They being Members of a Gospell Church, did eat at Banquets of those Meates, which were before sacrificed to their Idols, they did not sacrifice with them, but only *μετὰ τὸ θύειν*, they did *μεθύειν*. After the Idolaters had been sacrificing, they came to their Feasts, simply to eat the meat was nothing, nor had the Idol made it worse, and had it been sold in the Shambles the Apostle determined before, that they might have bought it, and eat it; that which altered the case, was onely the shew that it made to the Idolaters of their

com-

Object.

Sol.

Object.

Sol.

complying with them, and the circumstances of time and place; yet the Apostle determines this a fellowship with Devils and Idolatry, such a sin as they who are guilty of it, could have no communion with Christ in this Ordinance. Suppose they had made a compact with the Devill, or gone and worshipped the Idols, surely the Apostle would much more have said it of such.

3. I cannot see but every scandalous sinner, every Drunkard, Swearer, Adulterer, &c. hath as great a fellowship with Devils, as the Corinthians had.

One thing I desire you to observe. There might be latent grace in these Corinthians hearts, and doubtless was, yet while they lay under this scandall, the Apostle determines that they were such as could not eat at the Table, nor drink of the cup of the Lord. Whence I conclude, *That there may be such in a Church, concerning whom it may be knowne that they cannot eat at the Lords Table, nor drink the Lords cup.* It will not be enough to say, that God may give them repentance for ought we know at the time, or upon their receiving. In the mean time, till their repentance bee evident, they may be knowne, and ought to be judged by us, as such as cannot eat at the Lords Table, nor drink the Lords cup.

It is cleare, that the Ancients thought this having fellowship with Devils, was of vast extent; one applies it to all such as intemperately use the Creatures; *Tertullian* applies it, to forbid any kind of presence at, or countenancing of any superstitious practices, though but a looking on, in his book *de spectaculis*. *Cyprian*, in his Tenth Epistle, chideth the Presbyters by virtue of this very Text, that they would admit to the Lords Supper, such as had sacrificed to Idols, (through feare) before they had sufficient evidence of their repentance, and tels us that the Church in in his time for
lessor

Clem: Alex.
in *pedagogo*. l.
2. p. 143. 144.
edit. cur. 1619.
Tertullianus
speculac. l. c. 12.
Cypr. in ep. 10.
quaest ad Cle-
rum l. de lapsis
non procul ab ini-
tio.

lesser offences, was wont to require satisfaction before Communion was allowed to the sinners: And in his book *de lapsis*, he doth sadly lament the hasty admission of such to the Sacrament. *Gualther* observes from this Text, the vanity of those who maintaine that any sinners how notoriously wicked soever, might yet partake at this holy Table.

*Gualther ad
loo.*

I shall adde no more to this second Argument. *If it be unlawfull to give the Sacrament to such as are known to be such as God hath forbidden to take it, and as cannot have Communion with Christ in it, then it is unlawfull to give it to some such, as may yet be within the bosome of the Church.* But I have proved the former unlawfull. — Ergo I proceed.

F

CHAP.



CHAP. IV.

Wherein a third and fourth Argument is brought to prove that suspension distinct from excommunication is deducible from Scripture; and the Argument is vindicated from the exceptions which Thomas Fraustus, Mr Prin, Mr Humfry, &c. have made to it.

ARGUMENT 3.

It is unlawfull for the Officers of a Church, to give the Sacrament to such, with whom it is unlawfull for themselves or their brethren to eat.

But there may be some in the Church not cast out, with whom it may be unlawfull for the Church to eat—Ergo.

Argument I.



HE major is cleer. The minor I will prove by an Argument or two.

It is unlawfull to keep the Feast with the old leaven of malice and wickednesse. But there may be such old leaven in the Church.—Ergo Here

Here I have two things to prove.

1. That there may be some such in the Church as the Apostle calls old Leaven.

2. That it is unlawfull to keep the feast of the Lords Supper with them.

Let us first enquire what the Apostle calls old Leaven.

1 Cor. 5. 7.

Erastus is very loth to tell us what he means by it ; onely like a good disputant, he denies the conclusion, that excommunication is not spoken of in that Text ; but that is the *ἡ ἐνέλευρος*.

*Certe quicquid
per fermentum
intelligamus,
&c. thess. 17.*

It is a plaine case that the Apostle there, as chiding the *Corinthians*, that they did not cast out the incestuous person : and amongst other Arguments he useth this. *A little leaven leaveneth the whole lump.* : what the english of that is, I cannot tell, if it be not this. *A knowne scandalous person amongst you, polluteth your Church ;* It followes immediately, *Purge out therefore the old leaven ;* is not the meaning of this think we, *purge out the incestuous persons ?* ver. 8. *Let us keep the Feast not with the old leaven, neither with the leaven of malice or wickednesse.* Surely he that hath not so sacrificed his reason to *Erastus*, that he is resolved *jurare in verba Magistro*, must say by the leaven of malice and wickednesse here, is meant scandalous sinners. The leaven that leaveneth the lump ; (of which he spake before) and this is the primary sence, though I easily grant we are also here forbidden comming to it with malice and wickednesse in our owne hearts. And of this mind is Learned *Beza* (I am sure) in his answer to *Erastus*, and thinkes that he who denies it, would deny the Sun to shine at noon day too (if need were.) And this Argument so far prevailed upon *Erastus*, that in his reply to *Beza*, he tels us he pleades for none to be admitted to the Sacrament, but such as acknowledge their sins, and promise reformation.

*Beza de Presbyterio & excom.
p. 89. s. 2.
Nam & nos de
illis solis disputamus qui peccatum suum,
agnoscunt &
meliora promittunt.* *Erast. lib.
3. cap. 7.*

Mr Humfrie's
rejoinder. p. 21.

Rutherford's
divine right of
Presbyt. p. 363.

Mat. 18. 18.

And Mr *Humfry* is angry with Dr *Drake*. that he should interpret him oth rwise then of such to be kept away, as are excommunicate *de jure* or *de facto*: if I understand Latine or School-terms; one *de jure* excommunicate, is such a one as is scandalous and pertinacious, either refusing conviction or reformation; we ask no more then this is. But the misery is this; these men tel us so, when they are put to a pinch. But as Mr *Rutherford* notes of *Erastus*, to the reader may observe in Mr *Humfry*, that all their Arguments in other places conclude for the admissions of such as are *de jure* excommunicate. Else Mr *Humfry* was not in his right wits, when he returned a *non est inventa* upon suspension, onely I cannot allow Mr *Humfrie's* exposition of *de jure*, restraining it to such gaele sins as he doth, (surely the man thinks he hath the Law in his owne hands, or else he would describe such to be excommunicated *de jure*, who according to the Law of God, ought to be cast out of the Church, and those are all such as will not heare the Church, though their scandals belesse then an incestuous marriage, or an act of adultery. But to returne, we have found out the old leaven to be scandalous sinners. Now, what such may be in a Church besides this prooffe from the Church of Corinth, our owne Church is sufficient evidence.

It remaines for me to prove that it is not lawfull to communicate with such.

That I prove by those words, Let us therefore keep the Feast, not with the old leaven, nor with the leaven of malice and wickednesse. From whence is easily gathered, that Christians ought not to keep the Feast with scandalous sinners.

All the question here is, whether the Feast of the Lords Supper be there intended. *Thomas Erastus* saith no, for then it would follow that men might be wicked

the 17.

wicked at any other time, onely then they must abstaine. Learned *Beza* tells him of a fallacy in his argument; for the Jewish 7 dayes signified our constant conversation, and as they were to abstaine from their leaven sevendayes; so we are to abstaine at all times from the leaven of sin and wickednesse. But besides this, Mr *Rutherford* hath sufficiently answered this cavill

But I admire at *Erastus* his consequence, or the force of his Argument.

For admit that by leaven here is meant scandalous sinners, I see no hurt of his argument; we will yield him, that a Christian is not onely bound to avoid communion with scandalous sinners at the Lords Table, but all the yeare long.

2. Suppose that by leaven be meant *sin and wickednesse*, not considered with aggravation of scandall, how it will follow, that because we are bound to purge it out when we come to the Lords Supper, therefore we may let it alone all the yeare long. Beside, that time poseth my Logick, except *Erastus* thinks that because the Jewes never medled with leaven but then. Therefore (the similitude running on all four belike) we must doe so to; which if he doth *Beza* hath answered him.

2. But what feast is this? By this *Feast I understand Church communion in the dainties of the Gospell which are set forth to us under the similitude of a Feast Matt. 22. Lu. 14 16, 17, 18. Pro. 9. 2, 3, 4, 5. Cant. 5. 1.* (saith Mr *Rutherford*.)

This place cannot be restrained to the Lords Supper onely, saith Reverend *Gillspy*, but the Lords Supper must needs be comprehended as one, yea, a great part of the meaning.

And surely there's all the reason in the world it should, considering what Mr *S. Rutherford* observee that

Beza de excom.
page 90. 91.

Rutherford's
divine right of
Pres. page 349.

Ruth. ibid.

Gillspy Aa-
rons roa. l. 3 c. 7

Ruthertord di-
vine right. cap.
11.9.7.
Gil. loc. præd.

Ravanella in
Pob.
Festum.

that *Christians have no solemn spirituall Feasts but that*, especially if we add (saith Mr Gillespy) the Analogy of the Pasleover, there much insisted upon.

But I add further, what Feast is here meant I wonder? Surely the Apostle doth not speake of any civill ordinary Feast, nor any of the Moisaicall Feasts. It must then be of some *spirituall Gospell-Feast*. Let us consider how this metaphorical expression is used elsewhere. I remember but two places in Scripture, where this terme Feast is used in a *metaphoricall* sense. *Pro. 15. 15. A good conscience is a continuall feast*, that is, a good continuall cause of joy and rejoycing. The other is, *Is. 25.* (of which by and by.) *Ravanella* ranks all the usages of the terme in the Old Testament, where it is taken for the whole or any part of the Jewish Worship, under the metaphorical acceptation; and tels us that *Zach. 14. 16, 18, 19.* it is taken for all the Gospell-worship: For the Jewish worship all their service almost might properly be called a Feast, because they had literall Feasts at them. — But 'tis certaine the Apostle here doth not exhort the *Corinthians* to keep the Jewish Feasts: Nor can feast be taken for joy and mirth, as *Pro. 15. 15.* for then the sense is this; *Let us keep a Feast of joy* which any reader will see, was not the Apostles meaning.

It remains therefore that we expound it by *Is. 25. 6.* where the Lord promises to make a *Feast of fat things*. By which he promiset all Gospell-Ordinances, and a Gospell-Communion with his people. God makes the Feast in giving us Christ and his Ordinances: we keep the feast in waiting upon God, in all the duties of Church-Communion. Let us keep the Feast is, *Let us walk in a communion in Gospell Ordinances.* Let us enjoy Gospell Ordinances, and worship God together under the Gospell. *Not with the leaven of malice and unrighteousness*, not in a scandalous communion, &c.

Thomas

Thomas Erastus saith that by feast is meant here, a Christians whole conversation. I confesse I find some Reverend Expositors of his mind (though it may be not wholly. *Chrysostome* is the most Ancient, who in his Oration against those who observed new Moons, and brought dancings into the City; expounds it thus against them, telling his hearers, that a Christians whole life is a Feast, and to be so spent. And he saith as much (as I remember) in his fourth Homily, on the twelfth Chapter of *Matthew*. *Theophylact* follows him, and yet neither of them restraine it to that: No more doth *Beza*, who yet stretcheth it to that latitude. *Calvin* also hints it, but adds. *Si Christi carne & sanguine pasci velimus, affirmamus ad hoc epulum sinceritatem & veritatem*; whence may easily be gathered, that *Mr Calvin* thought the Sacrament of the Body and Blood of Christ was also here intended; which is enough for me.

I acknowledge many reverend Expositors expound it of an *holy life*; 'tis enough for me that they doe not exclude the Lords Supper, and I must be excused if for the reasons before specified, I think it chiefly meant; For I have learned (with *Hierom*) to give this honour onely to the sacred Word of God, to beleeve what it saith, because it saith it. First therefore I say

1. The Lords Supper is a part of the Gospell-Feast, and the onely proper Feast of it.

2. The relation this Text hath to the Paschever seemes to me to prove it.

3. It was doubtless chiefly in reference to this Communion that the Church was to be purged for some civill Communion, and some Communion with an incestuous person in other Ordinances may be allowed.

But if we should admit this, that the meaning were, that we should not in our conversation have Com

nion

Confirm. thes. A. cap. 6.

So *Mr Humfrys* vind. p. 85 v *Chryl.* in oratione contra eos qui novitima observant, & Homil. 40. c. in 12. cap. Mat.

Calv. ad loc.

Ego vero soli scripturæ hunc bonorem descendendum censeo, &c. Hieron.

nion with scandalous sinners. I see no harme at all would follow upon it. For surely if we ought not to converse with such in our civill conversation, much less is it lawfull for us to have Communion with such at the Lords Table. And surely if it be unlawfull for Christians to have Communion with such (though in the Church) it is unlawfull for the Officers of the Church to admit such to Communion with them. But this we shall fall in with anon, in the mean time I maintaine that the clear sense of that place is, that we ought not to have a Communion at the Lords Supper with scandalous sinners.

Argument 2.

But I shall come to a second Argument.

If there may be some in the Church not yet cast out by excommunication, who are Fornicators, or Covetous, or Idolaters, or Railers, or Drunkards, or Extortioners, then there may be some such in the Church, with whom a Christian ought not to eat the Lords Supper. But there may be such in the Church, — Ergo.

The minor will be easily granted. The major I ground on 1 Cor. 5. 11.

All that can be said in the case, is, that the eating there forbidden, is not eating the Lords Supper. So saith Thomas Erastus, so Mr Prin, so Mr Hamfry. To this two things have been already answered, and except I see need, I shall add little of my own.

1. That it can never be proved, that it is not meant of Sacramentall eating, but of civil eating.

2. That there are grounds for the contrary opinion.

3. That admitting it, yet the Argument stands strong.

First, I desire to know a reason why our adversaries will needs restraints that Text to a civill Communion. Erastus gives these reasons.

1. *The Apostles precept concerning denying Communion,*

*confirm. thesi. p.
258. l. 3. c. 8.
vind. p. 83. 84.
Mr Prin vind.
of 4 serious ques-
tions. p. 9.*

munions, must not be so interpreted as to contradict Christ's precept. But Christ commanded all to receive. Beza grants both, and answers that Christ might command his Apostles to do that which considering the time he did not.

But although I reverence Beza, yet I think he hath granted too much, and besides that, his answer is not to the objection, which is founded, not on Christ's practice, but his precept. I deny the Assumption therefore, and demand of *Erastus*, and all his followers, where Christ commands to give the Sacrament to all. *Erastus* tells us he hath proved it, but where, none knowes, all that I find in him looking that way, is but a negative argument. Christ did not forbid any, nor doe we find that he left his disciples any such order, nor ever reprov'd any that they did come to the Sacrament; all which comes short of this, that Christ did command the administration to all, and it is too weak that *Erastus* hath *thesi.* 30. that Christ said *drink ye all of it*, for those all were all visible saints; though *Judas* was there (which shall never be proved) yet *Judas* was not discovered to the communicants: It is worth the observing, that Christ did not so much as call up the Jewes in the same house, which he would have done probably, if he had intended for all. *Erastus* saith, *Christ inviteth all to repentance---* Ergo to the Sacrament. If the syllogisme be put in forme saith Mr *Rutherford*, the major is blasphemy; for by the same argument might be proved, that God invites *Pagans* to the Sacrament.—See more in him.

Erastus hath another Argument. *If the Apostle did here forbid these scandalous sinners the Sacrament, he had contradicted himselfe.--But he doth not contradict himselfe.* The major lies upon the Doctor to prove.

His loose lines must be thus formed.

Beza de Presb.
& exom. p. 70.

Erast. theses.
thesi. 26. 27. 28.

thesi. 30.

page. 249.

Ruth. divine
right. page 362.

*Etenim paulo
post licentius
viventibus non
interdicit nec
interdicere jubet
Sacramentorum
usum, sed judici-
um Dei propo-
nit. Erast. con-
firm. thes. p. 249*

Hee that should here forbid scandalous persons the Sacrament, and a little after, cap. 11. not forbid loose livers the Sacrament, onely set before them their danger, contradicts himselfe.

I will go no further, here's enough to be denied. Is it a contradiction? I wonder if I should write a letter to my friends, and in the beginning of it say, I will not have you come in such a gamesters company, & a little after in the same Letter, tell my friends, I heare some of them have been in gamesters company, and God will be revenged of them, if they follow such courses, I have not eyes to see it, if it be. This is the very case here, must *Paul* needs forbid that, cap. 11. that which he forbids cap. 5. or, doth he contradict himselfe?

This is all that *Erastus* hath to say for it, which is to little purpose.

That learned and worthy Gentleman (whom I am loth to name in this cause) pretends to give three reasons why the Sacramentall eating is not here meant.

1.
Vind. p. 9. 10.

First, *because there is not a word of receiving the Lords Supper in this Chapter, and in the 10 and 11. Chapters he saith no such thing (though he professedly treats of it.)*

*Gillespies Aa-
rons rod. l. 3. c. 7*

His Learned Advertary sufficiently answers him. 1. Desiring him to prove that the 7. 8. verse of this Chapter, is not meant of the Lords Supper. 2. Telling him that in the 24 page of his book, himselfe confesseth from this Chapter, that the Passover and the Lords Supper are the same for substance, and that *Aristotus* so expounds it. To that I have spoke already.

*Arct. prob. loc.
80.*

Mr *Prinn* objects that 1 Cor. 10. 16, 17. the Apostle saies they were all partakers of one bread; yet in the Church of Corinth were some scandalous, some drunkards that came so to the Table, &c.

Mr *Gillespy* answers him, That the word all can be of no larger extent then visible Saints, such as were those to whom

whom the Epistle was directed, and surely visible workers of iniquity cannot be visible Saints.

Saith *Mr Gillespy*, he shall never prove that those that were drunk at the Sacrament, in the Church of *Corinth*, came thither such, or were drunk the night before, or knowne drunkards; if they were drunk, it was there, which the Apostle could not know before they came; where by the way, I desire my Reader to take notice of the invalidity of this plea of *Mr Boatman's*, for the admitting such as are knowne before hand to be scandalous sinners.

I add further, that he shall never be able to prove they were drunk; the word there used is *μεθύειν*, which doth not alwaies signifie to *drink drunke*, but often to drink liberally and well. So *1o. 2. 10.* The sense is onely this, you come to the Table of the Lord in parties disorderly; first one company comes, and they drink liberally, more then they need, then the others come, and they have none to drink. Nor is this a new notion, I find it in *Peter Martyr*, *Grotius*, *Estius ad loc.* *Beza* in *1o. 2. 10.* translateth this word *affatim bibere*, and why he might not have done so here, if it had pleased him, I cannot tell. This *Dr Drake* hinted *Mr Humfry* of, and *Mr Humfry* in his late vindication, is so ingenious as to allow it. So I hope now it may passe currant, and wee shall heare this pleaded no more by *Mr Humfry* or *Mr Boatman*, that drunkards were admitted to the Sacrament in the Church of *Corinth*.

4. Especially considering, (what *Mr Gillespy* hath already said) that although it could be proved that there were drunkards, and other scandalous sinners there, yet it can never be proved that they were admitted to the Sacrament.

5. I will add one thing more, the Apostle doth not say, *1 Cor. 10. 16, 17.* you are all partakers of one bread, (which if he had, it would have been something more

τὴ ἐν τῷ ἐκ-
είν.

Plus satis bibit.
Grotius ad loc.
Quamquam ego
non existimarem
de eâ sermonem
feri qua homi-
nes alienati a
sensu & mente
fusi jacent, sed
potius de larga
computatione
ita ut liberalius
bibendo plus e-
quo exhalati
essent. P. Mart.
ad loc.

to have proved that the scandalous sinners in the Church of *Corinth* were admitted to this Ordinance. but he saith no such thing, he saith *we are all partakers of one bread*; that is, while we (who are Saints) wait upon God in that Ordinance, we partake of one bread, and are *one body*; yea, and that he saith they were one body, he plainly proves that the scandalous sinners did not partake of that one Bread. But of that more anon.

6. Lastly, suppose this were true, that some of the *Corinthians* were notoriously scandalous. 2. That these were admitted to the Lords Supper, that St *Paul* doth not in so many words command their suspension, how doth this yet prove, that scandalous sinners ought to be admitted, till Mr *Humfry* or Mr *Boatman* have proved 1. That the Church of *Corinth* did nothing amisse. 2. That because the Apostle did not *enlase* in so many words say, drunkards keep away, therefore he did allow them to come; any more then it will prove women ought to keep away, because *Paul* no where saith expressly, you beleiving women come, as well as men? So that this reason which is purely negative, though urged by *Eraſmus*, Mr *Prin*, Mr *Humphry*, and Mr *Boatman* will never inferre that it is lawfull to administer the Sacrament to all, much lesse prove that Sacramentall eating is not meant in the Text.

Mr *Prins* second Argument is, *because if we should so expound it, most of our members must be excluded.*

But Mr *Gillespy* hath told him, this is nothing to the purpose; 'tis quickly answered. 1. Let God be true, and his Word true, (though men be found lyars. *Fiat iustitia, pereat Mundus.* 2. We hope most of our members are not scandalously under those qualifications. *Man judgeth by the outward appearance.*

Mr *Prins* third and last reason is, *because it is clearly*

ly meant of civill familiarity. So saith *Erastus*, so Mr *Humfry*; so many others which wee will allow, if they will not understand it exclusively. But let us see how they can prove it, that it must needs onely be understood; of civill eating.

1. Saith Mr *Prin*, he had expounded it twice before, by that very phrase not to *keep company*, that phrase is indeed twice before; but saith Mr *Gillespy*, having twice before forbidden that, it appeares here he meanes something more.

I meet with one reason more in Mr *Prin* (saith he) it cannot be meant of eating at the Lords Table, because this precept extends to those out of the Church also who were such as appeares by v. 10. 11, 12, 13. compared together.

I answer, that those who are Christians should not have any Communion with Heathens that are profane I grant.

2. That they are forbidden here I cannot see.

Thirdly the Apostle saith, ver. 5. *If any man be called a brother*, and be such or such, &c. and plainly tels them ver. 10. that his meaning was not that they should altogether forbear company with the fornicators of the world.

Fourthly admit this, That this precept concernes our carriage to Heathens as well as Brethren, though not equally as Mr *Prin* confesseth, yet how doth it follow that the *not eating* here cannot be understood of *Sacramental eating*; indeed it will follow it cannot be meant of that onely which we doe not contend for.

I meet with no more pretended reasons. Mr *Humfry* hath magisterially told us he is of this mind, but hath given us no reason; neither in his vindication, nor his rejoinder.

I have done the first thing, shewing you that there

Vind. 4 serious
quest. p. 10 3.
Erast. confirm.
ibid. l. 4. cap. 3.
vind. p. 84.
Rejoinder. p. 261

Gillespy. p. 417

ibid 4.

Sol.

2.

3.

4.

hath not yet been made appear by any sufficient ground that the *not eating* here is to be restrained to civill Communion, if it were, it would be to no great purpose, onely it would make us make use of this Scripture as a *radix* for an undeniable Argument, whereas yet we plead for a direct literall prohibition; but of that in the third place.

2. I come now to my second taske, in which I shall do two things.

1. I shall shew you some grounds which may make us probably judge, that the Sacramentall eating, was the chiefe thing here intended.

2. Why civill Communion should not bee the onely thing here forbidden.

As to the first, take these grounds for my opinion.

1. First, by the *Feast* before mentioned, ver. 8. he meant the Sacrament, this immediately followes: That by the *Feast* v. 8. the Sacrament is meant I shewed before.

2. Secondly, there is no other Ordinance wherein people are to eat one with another but this, and when the Text contradicts not other Scriptures, doubtlesse it is not to be expounded by a figure.

3. The businesse of the Apostle was, to command the casting out of the incestuous person out of Church Communion; in excommunication there are two parts.

The first is positive, *A solemn delivering up the obstinate person to Satan*. This he commanded before ver. 3. 4. The other is privative, and consists in denying of the excommunicate person intimacy of civill Communion. 2. Church Communion in some Ordinances; as for the first he had forbidden it, in these words *keep no company with such a one*. As to the second; he forbids here. — *No nor eat with such a one*.

I no where read, that the excommunicate person must not be preached to, for though he be as an Hea-then, yet not in a worse condition as to that sure. I read he must be admonished as a Brother. I read not that we may not pray with him. But we must have no Communion with him in such Ordinances which doe belong to a man as a member of the Church. The chiefe of these is the Sacrament of the Supper, therefore the Apostle forbids to eat *with him*, that is, at the Lords Table, and so he hath given a perfect command for executing a sentence of excommunication on him, in all its branches, which he sums up, ver. 13. Therefore put away from amongst you that wicked person.

Fourthly, either Sacramentall eating is here forbidden; or civill eating, or both.

If the first or the last, 'tis all we ask.

I shall now prove the second thing.

2. *That it is not probable that civill eating is here forbidden.*

1. Civill Communion was twice forbidden before, under the notion of *keep no company*.

2. Civill Communion so far as eating goes, is lawfull for Christians sure, with a Drunkard, a covetous person, or the like; or else as the Apostle tels us, wee must goe out of the world. This *Erastus*, and the worthy Gentleman (so often named) foresaw, and therefore spent much paines to work themselves out of this hedge of difficulty. But I shall not digresse to follow them; the Reader may see Mr *Prin* (who saies most) sufficiently answered by his learned Antagonist.

I come to my third taske.

Admit that the meaning of this Text were what they would have, onely to interdict Christians a civill Communion with scandalous sinners, yet 'tis nothing to

4.

Gillespy Aa-
rons rod. 1.3 c.7

Quod si multorum testium varii & consonanti monitione docemur, cum diligenter fratribus cibo ne quidem vesci, quanto magis debeat à sacrificio Christi arceri. Cyprianus de aleatoribus. Erastus thesaurus thes. 66. vind. 4 serious quest. p. 11. vind. free admission. p. 85. Beza in lib. de excom. & Presb. page 95.

Vetat ergo duo primum ut non habeant arctam cum talibus consuetudinem, deinde ut ne quidem edant cum eis. Erastus conf. thesaurum lib. 3.

2.

to the business, for thus we argue.

If from that text it may be concluded unlawfull for Christians to have civill Communion, and to eat at their own Tables with scandalous sinners, then it is much more unlawfull for them to eat at the Lords Table.

But 'tis granted that it is unlawfull for them to have civill Communion with them.

This Argument hath troubled *Erastus*, and Mr *Prin*, and Mr *Humfry* to answer. Mr *Humfry* is sorry to see any gravelled with such a fallacy. Well if it be a fallacy, I hope we shall have it discovered.

1. Some tell us that there is no such Argument, not to have company, and not to eat, are both the same, so here is no comparison.

I. To this I answer.

1. That *Beza* hath well observed, that the particle here used doth import such an argumentation, *where the lesser being denied, the greater is much more denied.* *Erastus* himselfe is so sensible, that *unde* where it divideth, argues two things spoken of, to that he is forced to confesse that these are two things. 1. *Intimate familiarity with such.* 2. *Eating with them.*

But surely the man forgot himselfe, for is it not lawfull for us to eat with a covetous man at our own Table think we?

But secondly, I answer, this is nothing to the purpose, for we, supposing the Apostle speaks of *civill eating*, raise our argument by consequence from that Scripture foundation.

Secondly therefore the most intelligent say, that the Argument is falsly drawn to conclude the prohibition of the greater from the lesse: and to this purpose *Erastus* gives us some rules, and Mr *Prin*, and Mr *Humfry* some, to regulate these argumentations. Their rules are these. (I will examine the truth of them as I goe along.)

along) Propositions therefore wherein the greater is proved to be denied, because the lesser may be true.

1. *Erastus* saith it may be true in gifts, but not in punishments.

Mr Rutherford tells him, it is true enough for us, if it be true in gifts, for fellowship with the Saints is a gift and priviledge, and surely if one may have not the lesser priviledge, he may not have the greater.

2. It must also hold in punishments, when the lesser is inflicted for the cause of the higher: is it not a good argument think we, such a man condemned to dy, must not come into the Castleyard, till his Execution. *Ergo* much lesse may he go where he list about the Country.

Secondly saith *Erastus*, this Argument is true in things of the same kind, but not in things of diverse kinds. So *Mr Prin*, so *Mr Humfry*.

If this be true (saith *Mr Gillespy*) the Scripture is full of false Logick. *Nam. 12. 14.* If *Miriam's* father had spet in her face, should not shee have been ashamed seven dayes; how much more when God hath smitten her with leprosy? *Hag. 1. 4.* You have built to your selves ceiled houses how much more ought you to have built the Lords house *Jo 3. 12* If I have told you earthly things, and you beleeve not; how shal you beleeve, if I tell you heavenly things. *1. Cor. 6. 3* Knew ye not, that we shall judge Angels, how much more things that pertaine to this life. Now mark Reader, how *Mr Humfry* hath united this knot by accusing God himselfe, *Jesus Christ*, his Prophets his Apostles, all of false arguings.

Thirdly, saith *Erastus*, it must be in things that are free, not in such things that are not of our owne power, one being commanded of God, and the other not, as these are.

But first, *Erastus* should have done well to have told us first, where we are commanded to eat with scan-

In donis non autem in penis. Confirm. thes. l. 3. p. 230.

Rutherford's divine right of Presbyt. p. 366.

Erast. ibid. Mr Prin. p. 11.

Gillespy Aarons rod. l. 3 c. 7
Rutherford proves both these of the same kind. lib. predic. ib.

Erast. ibid. Mr Prin. ibid.

dalous sinners at the Lords Table.

ibid.

Secondly, saith Mr *Rutherford*, he should have proved, that it is a thing free to us to doe or not to doe, to have civill Communion with scandalous sinners, wee alwayes thought we had not been free in that point, but enjoined to a negative.

Gillespy ibid.

Lastly, saith Mr *Gillespy*, what becomes of that Scripture Argument then, *How much better is it to get wisdom then Gold, and understanding then Silver?* Wisdom surely is not in our owne power to get.

Mr Prin ibid.

4. Mr *Prin* adds another case, wherein he thinks this Argument not concluding, in case the two things compared, fall *not under the same precept*, which is the case here. But Mr *Gillespy* rightly tells him, this is new Logick; for not to reproach Gods name, is forbidden in the third precept; not to reproach man under the sixth and ninth. But I hope this is a good Argument, if we *may not reproach our neighbour, much lesse may we reproach our Maker*. And it is surely as good, if we may not have an intimacy of civill Communion with scandalous sinners, much less may we have the nearest Church fellowship and Communion with him.

Mr Gil, l. 3. c. 7.

Thus have I done, (what indeed was done before) at least gathered together what have been said by divers more able to strengthen this Argument.

CHAP.



CHAP. V.

*VVherein a fifth Argument is brought
whereby is proved, that hitherto
none hath brought any Scripture
precept or president, sufficient to
warrant promiscuous administra-
tion of the Lords Supper.*

I proceed to a fifth A R G V M E N T.

*What the Officers of the Church have neither
any precept obliging them to doe, nor president
to justify them in doing, that in the worship
of God is sinfull and unlawfull for them to do.*



THE proposition standeth upon this
bottom, *That nothing is lawfull in
the worship of God, but what we have
precept or president for.* Which, who-
so denies, opens a door to all *Idola-
try and superstition, and will-worship
in the world.* Besides the Sacrament
of the Lords Supper, being a piece of instituted wor-
ship, we are in the Administration of it, to be guided
according

according to the precepts, given upon the institution and for the Administration of it, and *according to the example of the Lord Iesus Christ and his Apostles*. The example of Christ who first instituted it, and gave us an example for the perpetuall celebration of it, and of the Apostles, who being the first who celebrated it, questionlesse did it in the purest Order, and most conformely to the will of Christ, with which they were best acquainted. Now I assume;

But for the Officers of the Church, to give the Sacrament to such as are visibly scandalous, (though they be not excommunicated, is for them to doe that in the worship of God, which neither any precept nor example of Christ, or his Apostles, will justify them in doing—Ergo.

It is enough for us to affirme the *minor*, till our opposites produce some precept or example of Christ or his Apostles, justifying them in this practice. In regard some are pretended; I shall turn aside a little to examine the precepts or examples offered in the cause.

1. Some think, that our Saviours words, *Mark 14. 23. Drink you all of it*, contains a command given by our Saviour to all, to drink of the Sacramentall cup, and so vertually a command to his Ministers to give it out promiscuously. But let us before we grant this, examine who those *All* were. The twelve saith (Mr *Humfry*) (we will examine that more strictly anon.) By *all* there, out of all question are meant no more then *all* present, and these were no more then the twelve, (if *all* of them) which wants prooffe too. But suppose all the twelve were there, yet not one of them was discovered to be a scandalous sinner, but even *Judas* himselfe was both in the Disciples eyes, and in Christs eyes, (acting not as an omniscient God, but as a Minister of the Gospell) a visible Saint. Which

was

was the answer as I remember of *Bonaventure*, I am sure of *Halenfis* and *Salmeron*, long since, and is the generall answer of our Divines to that cavill. Nor hath Mr *Humfry* in his *Rejoinder*, said any thing to prove *Judas* then scandalous, for though (as *Erastus* noted before him) he had then treason in his heart, and supposing that to be true, which *Erastus* and Mr *Humfry* so much plead, (but I scarce beleieve) that he had before covenanted with the High Priests, yet all this was secret, and he was not discovered, till upon Christ giving him the sop, he asking, *is it I?* Christ said, *thou saiest it*; and that reply of Christ was before as some think. *Grotius* well observes, that Christ did but whisper it to him, for it is plaine, from *Iohn 13.* that the Disciples knew it not till then, and he then having received the sop, went out *Judeus* (saith *Iohn*) which by the way, as I shall prove more anon) was both before the eating of the Paschall Lambe, and before the institution of the Lords Supper too.

It is worth our observing, that Christ did not so much as call up thole of the same house, which it is more then probable, that he would have done, if he had intended it for a converting Ordinance, or for all promiscuously. Nay surely Christ had more disciples then the twelve, but the twelve onely (if all of them) were present.

2. Some think that they have a precept for promiscuous administering this Ordinance, from *Mat. 28. 19, 20.* where we have our commission in these words; *Goe teach all Nations, baptizing them in the name of the Father, the Sonne and the Holy Ghost.*

1. To that I answer.

1. There is nothing exprest concerning the administration of the Lords Supper, and our opposites who are so nimble at every turn to call for *quæstions*, should remember, that by it they oblige themselves to doe the like.

But secondly, admit that there is an implicit precept likewise for the administration of the Sacrament of the Lords Supper, yet surely by the same rule that the Apostles (notwithstanding that precept) did not think themselves obliged to baptize any, but such as beleeved, and confessed their sins; we may also expound the included part of the precept, and must administer this Ordinance to none but such as are able to examine themselves, and to discern the Lord Body. So that this will not serve their turne.

Thirdly, *Erasmus*, and *Mr Humfry*, and *Mr Boatman*, make a great stir with the wedding Supper, *Mat. 22.* to which all were invited, &c. But,

1. They should remember that old and true rule, *Theologia parabolica non est argumentativa*. No argument can be fetcht from Parables, but from the generall scope of them. Now he that runs may read, that our Saviours main scope in that Parable, was not to shew who might, or might not come to the Lords Table, but to shew how angry God was with the Jewes, for not comming to Christ, by which unbelieve of theirs, they procured destruction to themselves, and God would now call in the Heathens, and those who before were not his people, to be his people, and to fill up his Feast.

2. If *Mr Humfry* or *Mr Boatman* thinke they may argue, from any of the foure feet of that parable, as to this cause, they may prove it to be their duty, not onely to stand in a Pulpit, and invite all the Lords Table, but to goe into high waies and hedges too, and bring in all they meet with, yea and to compell them to come in. Now it will prove too, that they ought to fetch in Pagans (who are chiefly meant in the latter part of the Parable) And thus they shall not need to want company at the Lords Table.

3. Doctor *Drake* answered *Mr Humfry* well I think,

v. *Mr Humfrie's rejoinder.*
p. 52. 53. 54.

think, when he told him, *that Christ is the Feast meant in that Parable*, and although all be invited to the Feast [*Christ*] yet the question is, *whether all be invited to eat of that dish in the Feast, viz. the Sacrament of the Lords Supper, as well as they are invited to hear the Gospel.* Here now *Mr. Humfry* hath a mind more to shew his wit then *his honesty*, thus he answers him p. 54. *This is something ingenious, but whereas he applies this, that a man may be invited to a Feast, yet not to the dish in the Feast; it is very fine, &c.* then he tells us a tale of the two eggs, and concludes, *let us have the dishes of the Feast, and what will become of Mr Drakes Feast.*

How falsely hath he abused *Dr Drake*, let the Reader judge; *Dr Drake* doth not say they are not invited to any dish, but they are not invited to *every dish*, and if the *dish* of the Sacrament be removed, there will a Feast still remaine. But the truth is, it was properest for *Mr Humfry* to abuse his Adversary, when he could not answer him. If this, and other passages of the same nature in that unworthy book, be not enough to make it stink in the nostrils of conscientious Christians, let them but read his language, p. 269. and the application of Scripture, to serve his nasty intentions, and they may help a little towards it.

4. I never heard of any more Scripture precepts pretended, onely that, *1 Cor. 11. 24.* where I desire the Reader to consider.

1. That the Apostle doth but repeat the words of our Saviour, which were spoke to none but visible Saints.

2. The Apostle delivers the same words to them, he bids them, *Do this, &c.*

Which (by the way) is not a command to their Pastors to administer it, but to the Church to receive the Sacrament, and surely doth not concerne those who in that Chapter are commanded to *examine themselves,*

Dr Drakes
Bar to free ad-
mission. p. 30.
Mr Humfries
rejoinder. p. 54.

themselves, &c. and are not able to doe it.

The question is, whether the Apostle v. 24. doth command them to receive the Sacrament of the Lords Supper, who could not examine themselves according his rule v. 28. nor *discern* the Lords body; or who if they did partake must necessarily eat and drink their owne damnation, and make themselves guilty of the body and blood of Christ: Surely this was very absurd to say; If not this precept is nothing to the purpose, sounding no more then this; you that are fit to *doe this, doe this.*

We are now come to examine if they have any examples. I never heard but of three pretended, indeed they are great ones, and enough, if they be made appear for their purpose.

The first, that of Christ; who admitted Judas as some think.

The second Mr Humfry mentions. *Acts 2. 41. 42.*

The third is of the Church of Corinth.

I will speak of the latter two first.

The first then is *Acts 2. 41, 42.* in the 41 verse, 3000 soules were added to the Church: verse 42. it is said *they continued stedfastly in the Apostles Doctrine and fellowship, and breaking of bread, and prayers.*

To this I answer,

1. I should put our opposites hand to it, to prove that the breaking of bread here spoke of, was the Sacramentall action. I could tell them of many who are of another mind. A phrase like this *Luke 24 30. he took bread and blessed, and brake it, &c.* is used to express common eating at our own Tables.

2. But I confess, I encline to to think it was Sacramentall breaking of bread, and so the Syriack version reads it. So the phrase is used, *1 Cor. 10. 16.* But who were those that brake bread together? such as verse 37. were

were prickt at the heart, and had cryed out, *Men and Brethren, what shall we doe?* such as continued steadfastly in the Apostles Doctrine, and fellowship and prayers, such as durst owne Christ in those first and furious times. Whats this to prove that all ignorant scandalous sinners, of but baptized, and not excommunicated, ought to be admitted to the Lords Table?

v. Mr Palmer
answer to
Humfry, p. 51.

2. In the next place, the example of the Church of *Corinth* is produced, where we are told, there were some *came drunk to the Sacrament*, or were *drunk at the Sacrament*; *Fornicators, Covetous, Extortioners, Idolaters*, yet all were admitted.

1. I have before shewed, that there is no colour to say that any drunkards were in the Church of *Corinth*, such at least as *came drunk to the Table*, and if they were so *there*, it must be proved that they did not repent, and yet came againe the next time, or else nothing is said, but instead of this it cannot be proved (as I have shewn) they were drunk there, and Mr *Humfry* doth not disapprove it.

Rejoinder p. 48.

2 The Apostle plainly saith, that some of this Church were *Fornicators, Idolaters, Adulterers, effeminate, abusers of themselves with man-kind, Theeves, Covetous, Drunkards, revilers, extortioners*; but now they were *washed, justified, sanctified*, with what face we can say they were so after, let any judge.

1 Cor. 6. 9, 10,
11.

3. There was an *incestuous person*, but they are bid to purge him out, *not to eat*, not to keep company with him: how this proves he was admitted, I cannot tell.

4. Supposing such were admitted, the Argument comes to nothing, for though the Apostles example binds us, yet every Churches example doth not in all things, especially when the Apostle writes to them, and tels them, they could not partake of the cup of the

ibid. p. 48.

Eraſt. theſis 28.

Beza de Preſb.
& excom. p. 26.
Gilleſpies Aa-
rons rod. 3. c. 10

Martyr in a
Cor. 5.
Gerard, loc.
com 1. 5. p. 181.
Algerius de Sa-
cram.
Halenſis ſum.
theol. p. 4. 9. 11.
art. 1. ſect. 4.
Dr Drakes
Bar, &c p. 9.
Mr Hamfrics
rejoind. p. 15 16.

Lord, and of the cup of Devils. If they did admit Drunkards, Mr *Humfry* himſelfe will acknowledge they did amiſſe, for he tels us, that *he holds the Drunkard unintelligent, and fit to be turned away from all Ordinances, at leaſt for the preſent.*

3. But the greateſt example is that of *Chriſt*, who they ſay, admitted *Judas a reprobate, one whom he knew to be the ſonne of perdition, &c.* This *Eraſtus* tels us of, and Mr *Humfry*, *iterum atq; iterum.*

Here are two things to be proved.

1. That *Judas* was a ſcandalous ſinner.
2. That he was admitted to the Lords Supper.

Wee ſhall ſaile of the firſt prooſe, which was *Beza's* anſwer to *Eraſtus* long ſince; and learned *Gilleſpies* anſwer to Mr *Prin*, viz. That *Judas* was no ſcandalous ſinner, nor was his compact with the High Prieſt knowne to the Diſciples, and as for *Chriſts* knowledge, (ſuppoſing he had not gone out) he acted as a Miniſter, and not as an omniſcient God, and thoſe who peruſe that Chapter in Mr *Gilleſpies* book, will find that this was the opinion of *Peter Martyr*, *Gerard*, *Algerius*, *Duranus*, *Alexander Halenſis*, *Ioannes Baptiſta de Rubis*, &c. The ſame anſwer Dr *Drake* gives Mr *Humfry*, all that his Adverſary ſaith, is but the ſame over and over againe. He had compacted with the High Prieſt. (but this was ſecretly) *Chriſt* he ſaith, had revealed it. But thats falſe as to a particular diſcovery, for it is plaine, that till he gave the ſop to him they ſuſpected themſelves rather then him. The buſineſſe is this:

Jeſus Chriſt there, as *Arch Biſhop* and firſt *Biſhop* of his Church, at once both inſtitutes the Ordinance, and intends to ſet us a rule for the celebration, he therefore takes none but his diſciples with him, whether *Judas* was there or no, all the time of the action, is uncertaine, (ſuppoſing he was) this we ſay, though
 Chriſt

Christ knew his secret compact with the *Pharisees*, yet it was not known to the Disciples, but to him as omniscient, and to teach us that we must not judge hearts, but actions, he turns him not away.

And Mr *Gillespy* saith well, that if it could be proved that *Indas* was present, yet it would no more prove that we ought to admit all *scandalous sinners* to the Ordinance, because Christ admitted *Indas*, (as is supposed) then it would prove that we ought to admit any notorious Drunkard, Whoremonger, or other sinner, who is openly known to us to be such to the Office of the Ministry, because Christ admitted *Indas* to the Apostleship, who he knew was a Devill, which may stop *Erastus* and Mr *Hunfries* mouth, for the time to come, as to this Argument, except these can prove *Indas* was so scandalous, as Jesus Christ, (meerly as man) might have discovered it.

But secondly, it can never be proved that *Indas* was there at the Supper. I question whether at the eating of the Lambe or no, and I will anon shew you some ground for it. *Beza* tells us, that he assents to those that think he was not there. *Erastus* himselfe discovers no great confidence in this Article of the new Creed. Mr *Prin* quotes many Authors in the affirmative. *Origen*, *Cyprian*, *Ambrose*, *Chrysostome*, *Nazianzen*, *Cyrill*, *Augustine*, *Victor Antiochennus*, *Theodoret*, *Remigius*, *Raibertus*, *Oecumenius*, *Algerus*, *Theophylact*, *Bernard*, besides Canonists, Schoolmen, and Protestant writers.

Mr *Gillespy* shewes him his mistake in many of the quotations, and the ground of some of the Ancients mistake in this. (taking the sop for the Supper. And further tells him, that *Gerard and Brockman*, and *Theophylact*, all confesse it a disputable businesse, and with all gives him account of divers who were of another mind; and that *Chrysostome* and *Theophylact*, &c.

Gil. l. 3. cap. 10.

2.

Beza de Presb.
page 27.

Epist. thes. 1b.
28.

Mr Prin vind.

4/ser. quest. p.

19, 20, 21, 22,

23.

Anon. 1 ed. p.

456, 457. p. 451

452, 453, 454.

jointly agree, that scandalous persons were to be excluded. But let us examine Scripture and reason in the case. Mr Gillespy gives these reasons in the negative.

Gillespy *ibid.*
Dr Drakes Biv,
c. page 6.
Mr Prins vind.
p. 24.
Gil. p. 441, &c.
Rejoinder p 9.
p 446, 447.

1. Saint John saith, *John 13. 30. That he having received the sop, went immediately out.* This is likewise Doctor Drakes fourth reason. To this Mr Prin excepts, but is sufficiently answered by Mr Gillespy. Mr Humfry likewise excepts, that the Supper, *John 13.* was not that, at which the Lord instituted the Sacrament, but two dayes before, (though the best authority he hath for it, be a marginall quotation which surely was not wrote there, by the infallible finger of God.) It is a materiall exception, we will scan it anon.

2. Mr Gillespies second Argument was, *because it was not probable Christ would have said to Judas, this is my body which is broken for thee.* This Argument he vindicates from Mr Prins exceptions.

3. A third Argument he useth (which is Dr Drakes fifth Arg.) is, because all those comfortable expressions Christ used while *Judas* was there, were with exceptions, *John 13. 10, 11. You are clean, but not all.* So ver. 18. ver. 21. which were left out at the Supper. To these Mr Humfry replies, *what all, did Christ never speake graciously to Judas amongst the rest? Pray see at leisure.* Wee may look long enough, where after this time, he spake comfortably to him, wee desire Mr Humfry to shew us. But as for *John 13. 10, 11. 18, 21.* he saies *it is not in him* (to answer them I suppose hee meanes) *God shall give an answer if peace.*

But he tels us, Christ saith *he is a Devill but I have chosen him*, to what? to be an Apostle; he was not apparently so, when he chose him. He saies that Christ saies *Judas was not clean*, yet he washes his feet; but the Text saies it not. 2. Suppose he did, this was but to teach him *humility* and *charity*, not to entitle him to the Lords Supper.

4. Dr

Dr Drake, p. 6.
ibid.
ibid.

Rejoind p. 9, 10.

4. Dr Drake adds. *Because Christ knew him to be a reprobate.* To this Mr Humfry onely endeavours (to little purpose) to fasten a contradiction on the Dr, because the Doctor had said before, supposing he had knowne him to be so, yet Christ as a Minister (probably) would not exclude him. Let the Doctor speak for himselfe.

5. Dr Drake adds a fifth. *Because Christs blood was shed for the remission of those who received.*

Mr Humfry answers, 1 John 2. 2. *And not for ours onely, but for the sins of the whole world,* that is, the Pagans as well as the Jewes, viz. such of them as being fore-ordained to life, should beleeeve; but what is this to the purpose? What Mr Humfry meanes by holding *universall redemption as to the visible Church, so far as reacheth to the venour and tender of the conditionall Covenant, though not of the absolute,* is too profound for me to fathome. *Universall redemption; Conditionall Covenant. Two Covenants, one absolute, another conditionall, are notions in Divinity* I doe not understand, and think them hardly reconcilable to truth, (if to sense) they are the canting language of those that would supply *Franciscus de Sancta Clara's* place, as to reconciling us and *Arminians*, and are no better then *Arminianisme* minced for the better digestion.

Dr Drake also hath another Argument, (which Mr Gillespy also hints) *because Christ promised to drinke new wine in his Fathers Kingdome, with those who received.*

To this Mr Humfry answereth. *But he doth not say with all.* Let him remember that, and shew us where it is said, that *all the twelve were present at the institution of the Supper.*

There is thus much spoken, all which possibly will not compell, but surely in good natured people it will

induce some little perswasion of a probability that *Judas* was not there.

Let us now heare what is pleaded on the *Traitours* side.

1. *Mat. 26. 20. It is said he sate down with the twelve, Mar. 14. 17. He came with the twelve, Luke 22. 14. He sate down, and the twelve Apostles with him. Here's three Evangelists asserting it they cry.*

But what doe they assert? that at their first sitting downe the twelve were all there, who denies it? the question is not whether they sate downe together, but whether they rose up together, whether they ate the Sacrament together? *John* telling us that *Judas* went out alsoone as he had eaten the sop, *John 13. 30.*

But *Luke* tels us, that after the institution of the Supper, *Christ* said, behold, the hand of him that betrayeth me, is with me on the Table, and *Lukes Gospel* is true.

Dr Drake answers, that there is *ὁμολογία*. *Luke* puts a piece of the story behind, which should have been before. *Mr Humfry*, out of his pretended zeale for *Saint Luke* who (he saies) could not else speake truth, saith, that though the Scripture sometimes puts a whole story after another, which in order of time was before it, yet where shall we find such an *hysterology*, as to take a piece of a former story, and joine it to another as a part of it, so which if it be taken as belonging, it becomes a manifest falsehood, and saies we will not abate a jot or tittle of the truth of *Saint Lukes Gospel*.

That those words of *Saint Luke* should have been placed before, is plaine.

1. From *St Luke* himselte, for their hands were now all off the Table the Supper done, and the last cup drunke; besides he adds ver. 23. that the *Disciples* all wondred who should doe the thing; now surely they knew

Mr Humfries
rejoind. p. 12,
13.

knew before this time, or else *Judas* (as Mr *Humfry* would have him) could not be scandalous at this time, his fact not known to his Disciples.

2. St *Matthew* plainly placeth them before the Administration of the Supper. *Mat. 26. 20, 21, 22, 23, 24.* So doth *Marke* ch. 14. 18, 19, 20, 21. So Saint *John*, 10. 13. 21, 22. which plainly proves it an histerology in *Luke*.

3. Nor is it as Mr *Humfry* would insinuate, a taking a piece of one story, and joining it to another, which would make it false, but onely a misplacing of a piece of the same story, which is no unusuall thing amongst the Evangelists.

4. Nor will it amount to so much, as an invalidating the truth of *Lukes* Gospell, (which we desire to be as tender of as Mr *Humfry*) any more then the order he pleades for, would invalidate the truth of the other three. *Lukes* being dictated by an infallible spirit, doth not oblige us to beleve every punctilio of order, to have been as he describes it, contrary to the testimony of the other three.—Besides, *John* saith plainly he went out.

But he tels us, we are mistaken in *John* 13. for that was a Supper (I know not when nor where) two dayes before the Pascheover, and for this he cites a marginall quotation in our Bibles, pointing him to *Mat. 26. 2.* which he bids us look.

1. I must confesse this well proved would be something to his purpose, it would plainly prove that the sop was eaten by *Judas* two dayes before the Pascheover was celebrated, or the Lords Supper instituted, and that *Judas* two dayes before was discovered scandalous to all the Disciples, and that two dayes before, he deserted Christ and the other Disciples; onely if Mr *Humfry* could prove this, it would stand him in hand to prove his coming back well, to eat the the Pascheover or the Supper.

2. But

2. But we will yield him nothing, he bids us look the margent of our Bibles, the place we insist upon, is, *Io. 13. 30.* where our ordinary Bibles have nothing in the margent, so that in obedience to him, we must tell him we have enquired, but *non est inventum in Bibliis nostris*. Indeed to the first verse of that chap. is affixed in marg. *Mat. 26. 2.*

But thirdly, he dreames that the Supper spoken of, where *Iudas* had the sop, *was a Feast two dayes before the Paschever*. Indeed we read *Mat. 26. 1, 2. Mar. 14. 1.* of some consultation of the Chiefe Priests, two daies before the Paschever, to take Christ. But that there was any supper besides this at the Paschever, will pose Mr *Hanfry* to prove.

CHAP.



CHAP. VI.

Containing a digression, in which there is an attempt to prove that Christ did, eat the Passeeover two daies before the Jewes did eat it that yeare, and that he was not crucified till the second day after he was apprehended, and that at the Pasover there was but one supper, as is plaine by the comparing the Jewish order of celebration, with the story of the foure Evangelists concerning this, and that Iudas was not present at the Passeeover nor the Supper.



IT seems to me very conducive towards the clearing of this matter of fact, whether Iudas received the Supper or no, to find out 1. What day Christ celebrated the passeeover and instituted his supper.

2. To examine the Jewish order of celebrating the

Passover, and to compare it with what the Evangelists have, concerning Christs actions in it.

Towards the first, I shall offer these following considerations.

1. It is cleer from Scripture, that the time God set for the celebration of the Passover, was the 14 day of the first month at even. *Ex. 12. 18, 19. Lev. 23. v. 6. Num. 28. 16, 17.*

2. It is as cleer, that it was to be 7 daies, in all which time they were to eat no unleavened bread.

3. The Lambe (at least for the first Passover) was taken up the tenth day, whether this held or no, is doubted and by many denyed, it was at first, *Ex. 12. 7.*

4. It is cleare, that the Jewes reckoned the beginning of their day, from the setting of the Sunne the night before.

5. When the daies of unleavened bread should have begun, it is cleer. *Lev. 23. 6.* on the fifteenth day, they were to eat unleavened bread, that is, from the evening succeeding Sun-set the fourteenth day. Therefore *Ex. 12. 18, 19.* it is said on the fourteenth at evening you shall eat unleavened bread, which fourteenth at evening, was the beginning of the fifteenth, and that is cleare, for they were to end the 21 at even, and to hold but seven daies. *Grotius* saies there were eight daies of unleavened bread. So *Iosephus* tels him. But *Dr Willer* tels us, *Iosephus* must not be credited in it, it being expressly against Scripture. *Rupertus* is in the same error, but we must not yield it.

6. Yet because on the fourteenth day they kill'd the Passover, and at even began the first of unleavened bread, it is plaine they called the fourteenth day the first of unleavened bread, and so saith *Dr Lightfoot*, it is called in Scripture, in the New Testament, and so it is called both by *Mark* and *Luke*. The first day of unleavened bread, when the passover was killed. Saint *Luke*

*Dr Lightfoots
Temple service,
cap. 12. 4.*

*Grotius in
Mar. 6.
Dr Willer in
Ex. 12. 9, 7.*

*Dr Light, Tem.
service. cap. 12.*

Luke, when the Pasover ought to be killed. So that in strict account, the dayes of unleavened bread began not till the Sun-set of the fourteenth day, yet in vulgar reckoning they began before, and the whole fourteenth day was so called.

7. And I conceive for another reason, which both *Buxtorf* and Dr *Lightfoot* hint us, and that was a custome the Jewes had, to send an Officer alsoe as ever Sunne was set on the thirteenth day, to search for leaven in all houses; which he did narrowly with Candles, and this search continued till the next day at noon, at which time they threw what they found this way and that way. Hence I conceive the whole space of time from the thirteenth at Sun-set, till the fourteenth at Sun-set, was called the first of unleavened bread, not that it was strictly so, but that it was called so from this fashion. And in this, *Grotius* agrees with me, though not upon this reason. It is plain both by *Mark* and *Luke*, that the fourteenth day is called the first of unleavened bread, which fourteenth began at Sunset the thirteenth day.

8. For the time in which Christ celebrated the Pasover, and instituted his Supper, it is plaine from the Apostle, *1 Cor. 11. 23.* it was the same night in which he was betrayed.

For the day wherein he was crucified; *Beda* tells us, that no Christian must doubt but it was the fifteenth day of the month; Dr *Willet* saith it is the received opinion. But Learned *Scaliger* with others, conclude the contrary. It is certaine, that the day whereon he was Crucified, was the day, or day before the preparation to the Jewish Pasover and Sabbath. *Mat. 15. 42. Luke 23. 54. Iohn 19. 14, 42.*

9. That he was Crucified before the noon of the day, is cleare, from *Mar. 15. 25.* it was about the third houre. And *Mat. 26. 45, 46.* after he had been some

ibid.
Buxr. synag.
Iud. cap. 12.

Grotius in-
Mat. 26. 17.

Beda de ratione
temporum.
Dr Wil. in 12.
Ex. qu. 11.

Scali. de emend.
temp. l. 6. p. 366

time on the Cross, was the sixth hour when the darkness began. Now the Jewes reckoning their houres, from our six to six, the third hour was nine of the clock, at which time saith *Mark*, he was Crucified, and the sixth hour was twelve of the clock, at which time the darkness began, and lasted till three.

10. For the better finding out therefore of the night wherein he was betrayed, (in which he instituted the Supper (saith *St Paul*) Let us consider what the Gospell saies was done, from the time of the institution of the Supper till his death.

Some think that excellent Sermon *John 14. 15, 16.* was preach'd in the chamber where he administred the Supper. Some think it was, as he was going to the Mount of Olives and Gethsemane. Certaine it is, it was after the Supper. On the mount of Olives he *sings an hymne*; after this he goeth to Gethsemane, and is in an agony, *prayeth thrice* (besides that prayer *John 17.*) After this, *Judas* comes and apprehends him, he is carried before *Caiphas* the High Priest, there he is kept in examination till the morning, then the Priests consult what to doe with him, they resolve to send him to *Pilate*, there he is largely examin'd. *Mat. 27.* ver. 11. to ver. 27. *Pilate* resolves to send him to *Herod* the King, he is examin'd before him, mockt, crown'd with thornes, &c. Then he is sent back againe to *Pilate*; *Pilate* examines him againe, scourgeth him, and delivers him to be Crucified. Two things observe, or three.

1. It was the morning before he was sent to *Pilate* at all.
2. It is said *Pilate* sat in Judgement on him at the sixth hour. *John 19. 14.* which was twelve of the clock.
3. he was examined in two severall Courts, and twice in one of them.

11. Which (to speak the least) makes it seem probable to me, that the night wherein Christ was betrayed (which was the night wherein he instituted the Supper)

Mat. 27. 1, 2.
Mar. 15. 1, 2.

per) was not the immediate night before he died, for then you can allow him for his two tryals before *Pilate* and *Herod*, but from the morning till nine of the clock, at nine saith *Mark* he was Crucified. It was the morning saith *Matthew* and *Marke*, before they carried him to *Pilate*. Nay more, *Iohn* saies, that at the sixth houre *Pilate* sate in judgement on him, which could not be if he were Crucified the same day, for saith *Marke* at the third houre he was Crucified.

12. I know learned *Gerard* indeavours to untie this knot, and to that purpose tels us, that as the Jewes divided their night into foure watches, each consiſting of three houres, ſo they divided their day into foure quarters; The first from six a clock, which was their first houre, to nine, which was their third houre; The second from nine their third houre, to twelve their sixth houre; The third from twelve their sixth houre, to three their ninth houre; The fourth from three their ninth houre, to six their twelfth houre; and he saies, that when it is said *Pilate* sate in judgement at the sixth houre, *Iohn* 19. 14. it must be meant not precisely at twelve of the clock, but at some time between nine and twelve. And when *Marke* saith he was Crucified at the third houre, it must be meant the third part of the day between twelve and three of the clock. But besides that, this is not warranted from Scripture. I doe no where find, that they call'd their third quarter of the day, the third houre. Though indeed the *Magdeburgenses*, and others, mention their division of the day into foure parts, yet I doe not find that they call'd their second division the second houre, much less the sixth; nor their third quadrant the third. *Mark* saith expressly, it was *ἡ ὅρα τρίτη*. Besides though some indeed say, that the Hebrews divided the *πυρὸς θήμερον* into four vigils for the night, and foure quadrants for the day; yet *Scaliger* seems to contradict them, he tels us,

Mar. 15. 25.

Iohn 19. 14.

Gerard. Harm.
in pass. cap. 11.

H. Ho. Eccles.
Magdeb. l. 1. c. 10
in censor. l. de
natal. cap. 10.

Scali, de emend.
temp. lib. 1. o. de
horis, &c.

*Totum vox ὥρατος Hebrai in quatuor partes divide-
bant quas vigilias vocabant, prima vigilia erat à vespere,
secunda à medià nocte, tertia à mane, quarta à meridie.*

But besides, we read in Scripture twice more of the third houre. *Mat 20.3.* in the Parable of the household, sending labourers into his vineyard, he sent some at the third, some at the sixth, ninth, eleventh houres; where the third houre cannot be meant of the third quadrant, no more then *Acts 2.15.* for it was no wonder men should bee fill'd with new Wine by twelve of the clock, or betwixt 12 and three. Now surely the third houre in *Mark* is the same with the third houre. *Mat. 20.3. Acts 2.15.*

But if wee may allow that he suffered the second day after his apprehension, we can put a faire interpretation, both upon *John 9.14.* saying Christ was tried before *Pilate*, about noon the day after his apprehension, and the next day was crucified about nine of the clock the third houre, (as Saint *Mark* calleth it) and about twelve of the clocke the same day the *praeter-naturall* Eclipse began, and lasted till three, about which time he died.

13. This I am induced to beleeeve, considering that the Jewish morning began at six of the clock, at which time saith *Matthew* and *Marke*, the *High Priest* and *Elders* met to take counsell to put him to death, and agreed to carry him to *Pilate*, who was the Romish Governour, and we can hardly imagine him to be upon a Judgement Seat before eight or nine of the clock, and though the Jewes were hasty to put him to death, yet no such thing appeares in *Pilate*, he was loth to doe it, as appeares by the story, and spent some time in examining witnesses, was a little hindred by his wife, then sent him to *Herod*, who being so great a man, probably did not presently heare him; when he did, we must allow him sometime. After this he was sent

Mat 27.1,2.
Mar. 15.1,2.

Mat. 27.19.

Lu. 23.9,10,11.

sent to *Pilate* againe, who sate in Judgement upon him at twelve of the clock, *John* 19. 14.

14. If this be true, the night wherein he administered the Supper, must be two nights before his passion. It is plaine, he suffered the day before the Jewish Passeeover, as I said before, not on that day (as some fondly thinke) for besides that, the Passeeover was that yeare on the Sabbath. *Scaliger* well observes, that it was too high a Festivall for the Jewes to doe any such worke in.

*Scal. de emend.
temp. l. 6.*

15. That the Jewish passeeover was to begin on the evening after the sun-set of the fourteenth day, is plain from Scripture. *Exod.* 12. *Lev.* 23. So then Christ should have suffered on the fourteenth day of the month, which was their *παρεσκευη*, the day of their preparation; and in vulgar account, the first day of unleavened bread, as I said before.

16. But it is plaine Christ did not suffer on that day, for all three Evangelists agree, that this day his Disciples came to him saying, *Where wilt thou that we prepare the Passeeover &c.* And the night following he did eat it; they plainly say, it was the day wherein the *Passeeover* was to be killed. How then did he dye on the preparation day?

Mat. 26. 17.
Mar. 14. 12.
Luke 22. 7.

17. *Paulus Burgenfis* in his Annotations on *Lyra*, tels us, that by an Ancient tradition of the Rabbies, which *Sebastian Munster* saith, was a Law made under the 2 Temple, by the Jewish *Sanhedrim*, and delivered to *Rabbi Eliezer*. The Jewes in case the Passeeover day fell out any yeare on the eve of the Sabbath, put off the Passeeover and kept them both together. This *Beza* approves of, though it distasts *Grotius*; and I find *Bucer* thus untying this knot. So then according to this rule, the day of the *Passeeover* so falling out this yeare, they began their Passeeover the sixteenth at even, and kill'd their Lambe the fifteenth; so that this yeare

Paulus Burgenfis in *Annot. in Lyram.*
Sebast Munster, in edit. Evang.
Mat. Heb. c. 26
Beza in Mat. 26.
Grot. in loc.
Bucer in loc.

strictly

strictly the fifteenth day was the day of their preparation, in which Christ dyed.

18. I referre it to the Learned to enquire, whether when these cases hapned, that the Passeeover was kept the sixteenth day, (being their Sabbath) they began to search for leaven the fourteenth day at Sun-set? or whether in this case they did not keep two dayes of preparation, and began their search for leaven at their usuall time, onely putting off the Paschall Supper; if they did, which I am apt to beleewe, then the first of their dayes of unleavened bread, according to vulgar account, began as usually the beginning of the fourteenth day, viz. immediately after Sun-set on the thirteenth, and was two just dayes before the Passeeover, (as that yeare fell) though in ordinary yeares but one day: this I confesse to me seems very probable.

19. Or else the Evangelists must be understood thus. The Disciples came to him the first day of unleavened bread, that is, that day on which the Passeeover ought to be killed, according to Gods Law, in the evening precedent that day, which in ordinary yeares was call'd *πρὶν ἄζυμων*, and the day preceding the Passeeover (though it were otherwise that yeare.

20. It is certaine that in a strict sence, it cannot be true that his Disciples came to him that day, on which the Passeeover was killed that yeare, for then he must either be Crucified the first day of the Feast of the Passeeover, or after; and then that night in which they should have ate the Passeeover, the High Priests were consulting to murder him, or else the Scripture must be denied, which saies, he died before the Passeeover.

21. Christ doubtlesse died on the fifteenth day, (let Scaliger say what he please) which 15 day should have been according to Gods Law, the first of the Passeeover; but was not that yeare, because of their tradition. Our Passee-

Passover was thus on the true Passover day offered; this fifteenth day they that yeare kill'd their Passover; and I am apt to believe that the Evangelists speak of that day, not wherein the Passover was killed that yeare, but wherein it ought to have been killed. Therefore *Luke* calls it the day ἐν ᾗ ἔδεσθαι τοὺς πασχα; which day was the fourteenth, and began the night before at Sun-set.

Mar. 14. 12.
Lukc 22. 7.

22. Yet here *Grotius* and *Piscators* *πυλῆμενον* must helpe us; for if he ate the Passover the fourteenth at even, that is, the evening after Sun-set, how could his disciples come to him the fourteenth day, to know where they should provide. *Piscator* saith, we must understand it of the day before, in the afternoon of the thirteenth day, when the fourteenth day, which was the *πρώτη αἰψύμων* was just at hand, then the Disciples came to him, and said, *Where wilt thou that we prepare the Passover, &c.* And that night which was the even of the fourteenth day he came and did eat it, which was two full daies before the Jewish Passover that yeare, and the time when in former yeares they began to search for Leaven.

Piscator ad. loc.

23. So we say, that Christ did that yeare anticipate the time of the Passover, both the Jewish time that yeare, which according to their tradition, was two dayes after, and the true time which was the night after. *Scaliger* and *Grotius*, and others, grant, he anticipated the Passover. *Piscator* grants, that he anticipated the Jewish day that yeare. I believe he anticipated it two dayes, that so he might die that very day, which according to Gods Law, was to be the first of the Passover, and so shew himselfe the true Passover. *Grotius* gives us a good hint, that Christ gives a reason why he antedated the time of the Passover, *Mat. 26. 18.* bidding his Disciples tell the Master of the house, *my time is at hand, I will keep the Pass-*

*Scal. de emend.
temp. l. 6.
Grotius in
Mat. 6.
Pisc. in Mat. 26.*

over; that is, *I know I shall be apprehended this night, and shall not be in a capacity to keep the Passeeover at the due time, therefore I will keep it this night*; which was after Sun-set the thirteenth day, in the beginning of the fourteenth, and then he dyed the fifteenth, which was as I said, usually their first great day, but this yeare, the preparation to the first day of the Passeeover.

24. I am far from thinking, that this notion of mine is liable to no exceptions, but I desire those who shall except, to think of a better way to reconcile those Texts, which plainly prove that he died upon one of their preparation daies. *Mat. 27. 62. Mar. 15. 42. Luke 23. 54. John 19. 42.* with those Texts, which say, his Disciples came to him, saying, *Where shall we prepare the Passeeover, on the first day of unleavened Bread.* whether in regard of their double Feast, they might not have that yeare a double preparation day? I refer to be enquired. I am apt to beleeve, that both the fourteenth and fifteenth dayes were both daies of preparation, that yeare, because of *John 18. 28. John 19. 14.* compared with *John 19. 31. 42.*

My opinion is, that on the thirteenth day of the month *Nisan* in the afternoon, two full daies before the Jewish Passeeover that yeare began, the Priests met to consult how to take Christ, and put him to death, of which we read *Mat. 26. 3. Mar. 14. 1. Luke 22. 2.* and that toward Sun-set that night the Disciples came to Christ, saying, *Where wilt thou that we prepare the Passeeover.* Christ directs them; and that night which was the even of the fourteenth day he came with twelve, amongst whom was *Judas*.

Thus much for the time, now let us consider the order of the whole action, which is fully described by no Evangelists singly, but by comparing them one with another.

Luke

Luke expressly speaks of two cups that were drank by him *Luke* 22. 17, 20. *John*, as we have translated him, seems to speake of two Suppers. *John* 13. 2, 21, ver. Hence Saint *Augustine* of old, thought he did eate of two Suppers, the one the Paschall Supper, the other a common supper. Of these we are also told by *Arias Montanus*, *Grotius* and *Scaliger*, *Pelargus* and *Gerard*, thinke there were three Suppers, upon which Mr *Humfry* from *Godwin*, puts an *unlikely*. (supposing they might eat as much as they would of the Lambe) *Grotius* hath likewise another fancy, viz. That Christ that yeare did not eate of the true Passeeover, which he calls *πάσχα θύσιμον*, but only of a Passeeover, the Jewes had devised in the Babylonish Captivity, which they call'd *μνημονεύλιον*, because it onely served to keep alive in their memories, their deliverance out of Egypt. But——*Credat Judæus Apella*; *Grotius* shall never make me beleieve, that Christ kept a mock-Passeeover, which had no Basis of divine institution, especially considering how little a friend Christ was to their traditions, and that he was now at *Hierusalem*, where the true Passeeover might be observed, and ought so to be.

Yet I must confesse, I am apt to beleieve, that Christ and his Disciples, did not keep the Feast of the Passeeover, according to all its legall formalities that yeare, for (besides that, I conceive he kept it the night before the Jewes killed it at the soonest, admitting they kill'd it at the usuall houres on the fourteenth day) had he kept it in every formality of it, he must about ten or eleven of the clock with his Paschall society, have been at the Temple, and then killed it, and offered the fat, and sprinkled the blood; now he was that day absent from *Hierusalem*, and came not till the evening, which makes me, though I think he did eat Paschall Lambe, and not keep the Jewish *πάσχα μνημο-*

Aug. de consensu Evangelist.

Arias Montan. in Mat. 26.

Scalig. de emend. temp. p. 571.

Grotius in Mat. 26.

Gerard Harm. cap. 170.

Pelarg. qu in Mat. c. 13 sect.

2. Rejoinder. p. 9

ἑστῶτος; onely yet I beleeeve he did not keep it according to the Jewish rites, the temple standing, but rather according to the order of the first institution, *Exo. 12.* differing in that he did eat it standing.

But if I mistake not, a due consideration of the whole Jewish solemnity, in the celebration of the Pasover will let us in sufficient light to expound the story of the Gospell about this Supper, without feigning two or three Suppers. Let me therefore 1. Turne aside to that; and then 2. See how wee find what the Gospell tels us of this solempne celebration suted to it.

Dr Light. *Tem.*
service, cap. 13.
Bux. *synag.*
Iud. cap. 13.

I find the celebration of the Jewish Passeover, excellently described by *Buxtorfius*, in his *Synagoga Iudaica*, cap. 13. And also by our learned Countryman, Dr *Lightfoot*, in the 13 chap. of that excellent book of his, wherein with abundance of *Rabbinscall* learning, he discovers to us the whole Temple service, as it was amongst the Jewes in Christ's time, and in his 13 chap. digresseth to give us an account of their manner of celebrating the Paschall Supper in their private houses. The order they say was this.

ibid.

ibid.

1. On the fourteenth day after their evening sacrifice, which they called *Mincha*, they went into their Schools, (saith *Buxtorf*.) and spent the time till it was dark in prayer and praile, not eating any thing (saith Dr *Lightfoot*) in the mean time saith *Buxtorfius*, the women at home were dressing up their houses, laying out al their fine things, preparing their tables and their seats, &c. for the poorest must sit (saith *Buxtorfius*.)

Dr Light. *ibid.*
Buxtorf, ibid;

2. Late at night they come home, and every one sate in such a posture, that he might leane upon the table, by that posture, shewing they were now no more slaves, but free men. In this *Buxtorf*. and the Doctor both agree; this is hinted to us, by *Iohn's* leaning on Christs bosome. *Iohn 13. 23.* and (as our Doctor

Doct^r observes) doth expound it, he leaned on the Table next to Christ, with his back to his brest: Here in they differed from their posture at their first Passeever in *Egypt*, which may cure the mistake of those that think the Supper in the Gospell must be distinct from the Passeever, because they conceit that was to be eaten standing, which is true of the first in *Egypt*; but no more as *Buxtorf*. and Doct^r *Lightfoot*, and Dr *Willet*, and many more affirme and prove.

Dr Willet in
Ex. 12.

3. *Buxtorf*. saies the Table was first furnished, before they lay downe, Dr *Lightfoot* saith after; but they both agree that the first thing they did, when they were set, was, they drank off one cup of Wine, over which they praised God.

4. After this they both agree, that in the next place they washed their hands.

5. Then saith Dr *Lightfoot*, the Table was furnished.

1. There was set on a dish with two or three cakes of unleavened bread.

2. Then the Paschall Lambe.

3. Then a Sallet with bitter herbes, *Lettice*, *Endive*, *Succory*, &c.

4. Then a dish with thick sauce, which they called *Charoseth*.

5. Then another dish or two (saith the Dr) of other meat which they added.

6. The Table being thus furnished, and one cup of Wine drank, *Buxtorfius* and the Dr agree, that the next thing the officiator did, was, he took some of the bitter herbes in the third dish, and dipt them in the thick sauce in the fourteenth dish, and eates himselfe, and gives to the rest immediately, saith the Doct^r. The dishes are taken off, and they tell one another, and tell their children of the bitter affliction they suffered in *Egypt*, &c. when this is done.

7. The dishes are brought on againe, and the officiator takes the unleavened bread, and the bitter herbes, and the Paschall Lambe, and consecrates them all severally, using certaine forms of words in the consecration, and washeth his hands againe, and useth a short prayer; then they drink a second cup of Wine.

8. Then he takes one of the Cakes, and breaks it, taking part of it, and laying it upon the other, and the other part he puts under his Napkin for himselfe, saith *Buxtorf*; but Dr *Lightfoot* saith it was for the *Aphicosin*, the last bit, they were wont so to close their supper as the Dr saith. *Buxtorfius* tels us this breaking of the Cake was before, but doubtlesse it is a mistake, for it could not be before the consecration of all. When he hath thus disposed of the one piece, he takes the other and gives it to the company, who eat it.

9. After this saith Dr *Lightfoot*, they give thanks, and eat their flesh-meat of the Paschall Lambe, to the quantity of an Olive; yet because this eating should be to satietie, he saies they usually ate something before, then they wash their hands againe, and say grace over a third cup of Wine, (saith the Doctor) and then drink it off; this saith he they usually call the *cup of blessing*, in allusion to which, Saint Paul calls the Sacramentall cup so. 1 Cor. 10. 16. And this (saith he) is the first cup spoken of by *Luke*.

10. *Buxtorfius* (to whom I must return againe, to see what becomes of the *Aphicomen*, or piece of unleavened bread, which Dr and he too, told us the officiator, even now laid under his Napkin) tels us, that now supper being done, that is taken by the Master of the family, and given to the rest. With this likewise the Doctor agrees, telling us this was the bread which Christ took after the third cup, and blessed & brake it, and give it to them, saying, *Take eat, this is my body, &c*

11. Lastly, both the Dr and *Buxtorf*. agree, that after

Luke 22. 17.

Temple service.
page 161.

ter all this, at this supper they drank a fourth cup of Wine, call'd the cup of *Hell*, at which they sang some Psalmes, having begun over their second cup; so they concluded with praise and praier; of which see more in those two learned books.

This was the Jewish order at their private Passovers, now let us see how Christ sutes this in his celebration.

I hope any ingenious Reader will grant me, that Christ was not tied precisely to any piece of this, that had no basis, but tradition. This supposed, I say that the Jewish Passover being that year on the sixteenth day, or the fifteenth at even, (which is all one) because of the Sabbath, two full daies before this, viz. The thirteenth in the afternoon, the High Priests took counsell how to kill our Saviour; *Indas* had not then bargain'd with them, for then that counsell had been needlesse. That very afternoon neare Sun-set, (at which time began the first of unleavened bread, in ordinary yeares according to vulgar account) Christ sends his Disciples to prepare the Passover, and when it began to be dark, he and the twelve, came and found all prepar'd for them. There's the first thing.

1. He came in the evening with the twelve.
2. They all sate downe. So say all the Evangelists.

Now Saint *Iohn* goes on, *Iohn 13.2.* *ἔτι πρὶν φάγεσθαι* or *φάγεσθαι*. Supper begin ended; so we translate it. So *Tremellius* and *Beza*, but the *Tigurine Version* and *Piscator* translate it better; *Cœnâ facta, Quum Cœnâ fieret*; while they were at Supper, which indeed the phrase properly signifies: and *Gerard* quotes the like in the Septuagint. *Erasmus* agrees with the *Tigurine Version*, while they were set at this Paschall Supper, the Devill put thoughts into *Indas* to betray his Master. Verse 4. Christ riseth from Supper, (it was not ended

Mat. 27. 1, 2.

Mar. 14. 1, 2.

Tremel Bib.
B za vers. Test.
Tig. Versio.
Pisc. in loc.
Erasm. Versio.
Gerard Harm.
cap. 170.

ended then) and laieth aside his garments, and takes a Towel and washeth his Disciples feet. This action of Christs, troubles Expositors, some would have it before Supper, (expressely contrary to Scripture) some after the *Paschall Supper*, some after all. But let who will say it, they shall never be able to prove, that it was an ordinary usage amongst the Jewes, either in supper time, or after supper, for the Mr. to rise, and wash his guests feet, much lesse at the Pascover. Though washing of feet were usuall amongst them before they sate downe, when they came newly into the house, and washing of hands usuall at the Pascover, as I said before.

This action of Christs therefore, was questionlesse extraordinary, to teach his Disciples those two great lessons of *Humility* and *Charity*. I am apt to beleeve that whereas the Jewes at their Pascover, when they were sate, and had drank their first cup of Wine, washt their hands. So when they came to this action, (to which Christ was not tied, being no piece of the Law) he rose up and washt all their feet, and this was instead of the fourth action in the Pascover, before observed in the Jewish order; for the third, the drinking the first cup of wine, whether they did it or no, is not much materiall, if they did, no Evangelist speakes of it.

According to the Jewish order in the next place, the table was furnished, during the time of Christs washing their feet, and their setting dishes on the Table, we may conceive all that spirituall discourse passed betwixt Christ and his Disciples; which you have, *Iohn 13. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17 verses*. Whether *Indas* his feet were wash'd or no, is not exprest. Surely he was there.

Though the Author of that piece, in *Cyprian's* works *de ablutione pedum* denies it, yet I can see no ground for it.

The

The Table being thus furnished; the next thing we observed in the Jewish order, was the Officers taking some of the Sallet, and sopping it, and giving to the rest. This you have excellently described by St *John*, chap. 13. 18, 19, 20, 21, 22, 23, 24, 25, 26. With which agrees, *Mat.* 26. v. 21, 22, 23, 24, 25. *Mar.* 14. v. 18, 19, 20, 21. *Luke* 22. v. 21, 22, 23. Christ first tels them, one of them should betray him, to fulfill that Scripture, *Psal.* 41. 10. at this Christ was troubled. *John* 13. 21. Then the Disciples were troubled looking one upon another; *Peter* beckens to *John*, who leaned nearest Christs breast, to ask him who it was, he asks, Christ would give no other answer, but *it is he to whom I shall give the sop when I have dipped it*; upon this he dips it, and gives it to *Judas*; upon this, *Judas* asks, *Is it I Master*, *Mat.* 26. he saies, *thou saiest it*, *John* 13. 27. Satan presently enters into him. Christ bids him, *what he did doe quickly*, none knew wherefore he said it, saith *John*, which makes *Grotius* think, he whispered *Judas* when he said, *Thou saiest it*, *John* 13. 30. *Judas* having received the sop, went out immediately, hitherto, this Paschall society were onely, 1. Met at night. 2. Satedowne. 3. Possibly the first cup of Wine was drank off. (if they drank it all) 4. In stead of washing their hands the Lord had washt their feet. 5. The Table was furnished. 6. The Herbes sopp in the sowe sauce were given.—Now is *Judas* gone out; suppose about seven or eight of the clock at night, the same night which followed the afternoon, in which the Elders and Priests had been consulting to murder Christ; nor doe I beleve that till now, *Judas* had compacted with them; for it was at supper the Devill put these thoughts first into *Judas* heart. *John* 13. 2. and *Luke* 22. 3. *Judas* his going to the High Priests, is

M

made

made a subsequent action to Satans entring into him, which saith *Iohn* was upon his receiving the sop. I know in the other three Evangelists, his going to them, is set before. But I beleeve it an histerology, they not so punctually, as *Iohn*, describing the former part of the supper: It was but in the afternoon, that these wretches were at losse, and taking counsell how to take Christ, which (as *Gerard* notes, to another purpose) argued *Iudas* had not then compacted with them. But now, *Iudas* knew where he was, he leaves them at supper; the Chiefe Priests were in the same City, he goes to them, and quickly makes a bargain, and comes againe to take him.

In the mean time, this Passhall society, Christ and the eleven Disciples went on with the supper. Their next actions, according to the Jewish order, was for the Officiator to break the Cake, and give a part, and reserve a part, then to drink a second cup of Wine, then to eat their Lambe: Of all this, there is nothing in the foure Evangelists; *Iohn* breaking off with the sop, and the other saying onely they sate down and did eat; Except we should say those words, *Luke* 22. 15. were spoken by Christ, while they did eat the Lambe.—Their next worke was to drink a third cup of Wine; this in all probability is that first cup *Luke* mentions, *Luke* 22. 17. To which the Apostle alludes, *1 Cor.* 10. 16. Their next work was the eating of the unleavened bread, reserv'd for the *Aphicomen*, the last bit, and their last, the drinking of the fourteenth cup of Wine, the latter was when the supper was done. Now, this bread and cup Christ did eat and drink and with them instituted his supper; these are not mentioned by *Iohn*, because so fully exprest by *Luke*, *Marke*, and *Matthew*. Thus you see, the supper was but one,
and

and perfectly reported by *Iohn*, and the other Evangelists ; *Iohn* reporting the first part, the other the second ; you see also how many pieces of the Jewish order, are evident in the celebration.

Whether I have catcht the bird or no, I know not, confident I am, my Reader will judge I have been long enough beating the bush, and if this notion prove true, it will follow.

1. That *Indas* had not so much as compacted with the Chief Priests, when his hand was with Christ on the Table.

2 That he was gone before the Lord instituted his supper ; yea

3. That he was not there at the eating of the Paschall Lambe.

I have but proposd my thoughts, and shall submit to better reason, having learned to attribute nothing to *isidori*, and being prone to think the worse of any notion which I judge my owne, I know I dissent in this, from very many Holy and Learned men. But secondly, it is no matter of Faith or Practice, but a piece of Order in Holy Story. 2. I see they cannot agree amongst themselves 3. I shall peaceably dissent. 4. I shall keep an care open for better proote against me ; in the meane time I desire my Readers Charity, they are some of the Scriptures *suavitate* I have been enquiring into, some Histerologies must be allowed in the Gospell.

I see not, but with such allowance, this my sense may passe.

And now to shut up this discourse of *Indas*.

I could wish our Masters of the opposite perswasion, would allow us but the favour, that ordinary Fencing Masters will allow their scholars: First they will take up one weapon, and try

them with one while here, another while there; if they see they cannot hit them with this trick nor the other, they will lay downe that weapon, and take another, not the same againe, to no purpose, but meerely to tire out their Scholars.

For this weapon of *Iudas* his being at the Sacrament, with which they think to knock suspension, *Erastus* tried it at *Beza*, *Beza* defended himself. *Mr Prin* tried it at *Mr Gillespy*, *Mr Gillespy* defended the cause, that he never touched it with a Cudgell. Now *Mr Humfry* hath got it up, and *Dr Drake* defended himselfe the same way which *Gillespy* and *Beza* had done. *Mr Humfry* hath made never a new stroke. Let us lay downe this weapon: let's heare what they say to prove *Iudas* was there.

Object 1. They all sate downe together. This doth not prove they all rose up together.

Object 2. Christ saith, the hand of him that betrayeth me is on the Table.] That is at the sop, but *Iohn 13. 30.* immediately upon that *Iudas* went out, which was before the Sacrament.

Object 3. Christ speaks nothing, Iohn 13. of the Sacrament] But he speakes of the Pascheover, which was before it, and saies at the beginning of that, he went out.

Object 4. O but wee have many Authors of our side, that he was there; Origen, Cyprian, Ambrose, Chrysostome, Victor, Theodoret, Remigius, Paschasius, Oecumenius, Algerus, &c. 1. This question they did not speake purposely to. 2. God knowes whether the places quoted, be spurious or no. 3. We have matches for them too. *Dionysius Areopagita, Maximus, Pachimeres, Ammonius, Talianus, Innocentius, Hilary, Salmeron, Kellet, Mariana, Gerard,*

Gerard, Turrianus, Barradus, Danaus, Musculus, Piscator; Cum multis aliis quos nunc perscribere longum est. Let's have done therefore with this Cudgell, and blot no more paper with saying what hath been said *over and over*, and *over againe*, and can never be cleared on our adversaries side. I have tried something on our side. I shall add no more to this Argument: I conclude there are no precepts to command, nor presidents to warrant generall admissions of scandalous persons, though not excommunicated.
 —Ergo.

CHAP.



CHAP. VII.

Containing a sixth Argument, drawne from the duty incumbent upon the Officers of the Church, to keep the fellowship of the Church pure.

I am come now to a sixth A R G V M E N T.
I still keep my principall syllogisme, which was this ;

If the Officers of a Church may not lawfully admit some to the Sacrament, who are not as yet de facto excommunicated, then they may lawfully suspend some from it. But--Ergo.

Argument six.



Y sixth Argument to prove, that there may be some in the Church, whom the Officers of a Church cannot without sinne admit to the Sacrament, though at present they be not excommunicated, is this:

If there may be some in the Church, not yet cast out, with whom the communion of the Church in the Lords Supper cannot be pure ; then there may be some in the Church

Church not yet excommunicated, whom the Officers may not without sinne, admit to the Lords Supper.

But there may be some in the Church, (not yet excommunicated) with whom the communion of the Church in that Ordinance cannot be pure. — Ergo.

I will prove the major first, then the minor.

First for the major.

If it be the duty and businesse of the Officers of the Church, to keep the communion of the Church, then it is their duty to keep its fellowship pure in that Ordinance; and consequently not to admit such to it, with whom the communion of the Church cannot be pure.

This proposition stands upon these foundations.

*1. That it is the duty of the Officers of a Church, to keep the fellowship of the Church pure. This none will deny, that is but *mentis compos*, if any be inclined to deny it, he should doe well first to think to what purpose the rod of discipline is else put into their hands. 2. How to expound 1 Cor. 5. 7, 13. and those many other Texts in Scripture, which looke this way.*

2. That it is their especiall duty, to keep the fellowship of the Church, as to this Ordinance, pure.

*As this was proved before, upon the opening of the 1 Cor. 5. 8. So upon the concession of the former, it is no lesse clear from reason. It is apparent, that of all other Ordinances, this Ordinance alone is appointed for such as have something of Grace in them. The Word is called the *bread of life*, and it is to bee offered to dead soules to quicken them. Heathens were ever admitted to heare, those who are the profanest persons, and the objects of Discipline, the excommunicate may and ought to be admonished as Brethren. I know not wherein the Officers of the Church can have a worke to keep the communion of a Church pure, if not in this Ordinance, and*

as

as to this, which the Scripture plainly saith, cannot be partaked of worthily, without *examining our selves*, and being able to *discerne the Lords Body*.

For the minor proposition, *That there may be some in the Church, not yet cast out, with whom the fellowship of the Church in this Ordinance cannot be pure*; I prove.

If there may be some in the Church, who apparently are not fit subjects to receive this holy thing, then there may be some in the Church with whom the fellowship of the Church in this Ordinance cannot be pure.

But there may be some in the Church, who apparently are not fit subjects to receive this holy thing.

Ergo.

He that denies the major must maintaine, that a communion of such as are appearingly fit for it, and appearingly notoriously unfit for it, and unable to it, is a pure communion, and by that time he hath proved that he may have proved, that a communion made up of a Saint, a Hog, a Dog, a mad man and a foole, is yet a pure communion. Surely the appearing purity of a communion in this Ordinance, lies in the appearing capacity and worthinesse of all to receive it.

But (I say) there may some in the Church, who apparently are not fit subjects to receive this holy thing.

This I easily prove. Those that cannot examine themselves, that cannot discern the Lords body, or that doe partake of the cup of Dewils, are apparently not fit subjects to receive the Lords Supper. 1 Cor. 11. 28, 29. 1 Cor. 10. 21.

But there may be such in the Church. — *Ergo.*

Object. But Mr Humfry tells us this is false Logick, to argue from mens inability to our duty. 2. Most men are incapable to heare and pray; yet they must doe both.

both. 3. Every man must do what he can. 4. There is a difference between worthy receiving, and receiving worthily.

To this Doctor Drake hath sufficiently answered, pag. 114, 115, 136, 117, 118. And Mr Palmer, &c. 62, 93, 94.

Dr Drake tels him, that *visible unfitnessse* is the rule of suspension.

Now, with Mr *Humfrie's* leave, we must say, that it is good Logick to argue, from the visible inability, unworthinesse, and unfitnessse, of the Person that would receive the Sacrament, to our duty, who are to give it: Otherwise, for ought I know, we might feed Hogs with those Mysteries. Will any one (not mad) say, That it is not the duty of us, whom God hath entrusted with the dispensing of those Mysteries, not to give them to such as are apparently such as God hath declared unable, unfit, and unworthy to receive them? Let any but consider, that we are but Trustees with Gods Ordinances, and not to deliver them out to any without our Masters Order, such as he gives us command to give them to, and then this will follow, according to Mr *Humfrie's* Doctrine: Either,

1. That God hath given us order, to give them to those whom he forbade, under paine of damnation to receive them; nay, who have the Markes of such as cannot take them. Or secondly,

2. That it is Gods will they should take whom his Word declares to be such as cannot take them, and if they do, they are guilty of the body and bloud of Christ. Or thirdly,

3. That which we say, That if there be any such in the Church they ought by the Officers to be suspended.

The two former are little lesse than blasphemy, im-

Dr Drake's
Bar, &c. p. 114,
115, 116, 117.
Scripture Râle,
p. 92, 93, 94. &c

plying an inconsistency of the Edicts of the Divine Will each with other.

Rejoinder, pag.
159.

But Mr *Humfry* hath a trick for us; For in his rejoinder he tels us, *it is not a visibilty of reall worthinesse is the ground of admission, but the visibilty of Relative worthinesse;* (it is well he askes pardon for that new terme,) though we understand not the Notion, yet the Interpreter he hath sent along with it makes it speake thus: It is mens being within the externall Covenant; *Baptized, and in the Church that gives them the right, &c.* I alwaies thought this had been the τὸ ἐνέμερον,

Whether all baptized persons might be admitted to the Lords Table, though ignorant, or scandalous, if not cast out of the Church? Or whether, if such, they ought to be suspended?

We say, they ought to be suspended, not admitted, and argue from their unworthiness their reall unworthinesse, and incapacity visibly appearing to our duty in denying the Sacrament to them; What saies Mr *Humfry* to this?

Saies he, they are not unworthy *relatively*, though they be visibly unworthy *really*. Strange Language, say we, what spells it? Saies he, they are *Baptized*, and not excommunicated; if this be not *petere τὸ ἐν ἀρχῇ*, I know not what is; for we brought our Argument to prove, that a *visibilty of reall unworthinesse* made a *relative unworthinesse*. So that Mr *Humfry* saies this in short: They are not unworthy, because they are not unworthy. For what he saies else upon this Head I shall not meddle with it, it little concerneth my businesse. I leave him to his proper Adversaries.

Object. But will some say, by this Argument you will conclude, that the presence of scandalous persons pollutes those who are worthy, and pollutes the Ordinance, and

and *this is ridiculous*. This Mr *Humfry* and Mr *Boatman* both laugh at. So did *Erastus*, their Master.

Sol. To this *Beza* answered long since.

It is an easie thing thing to make a man of straw, and then pelt him with stones.

First, I know none saies, that the *Ordinance is polluted*: I thinke that predicate cannot in any case be properly and strictly predicated of a divine institution; the Ordinance is holy, and though it may be abused and profaned, yet it is not capable of intrinsecall pollution.

Secondly, It is vanity to say, that the presence of a scandalous person can defile a private Member, who hath discharged his duty towards him, and towards God. Christians have incumbent upon them, 1. A duty towards God. 2. Towards their Brethren; if a Communicant hath examined and prepared himself, and discharged his duty towards scandalous persons, viz. 1. telling them of it. 2. Then taking two or three with him, and admonishing them. 3. Then informing the Officers of the Church; I beleieve such a Christian may lawfully communicate with a scandalous person, it is nothing can defile him but sin in not doing his duty. But with Mr *Humfrie's* leave, and Mr *Boatmans* too, that Christian who knowingly partakes with scandalous sinners (not having done this duty to them) is defiled, not by partaking with them, but not having done their duty to them before; where by the way we see what snares these Patrons of promiscuous Communion run their godly Communicants into; when it may be for one godly person they have ten scandalous communicate with them. How impossible is it they should do that duty which is requisite from them to discharge their owne soules, without the doing of which they cannot without sin communicate with them.

Mr *Humfry's*
vind. p. 77.
Erasti theses,
lib. 67.
Beza l. de ex-
com. & Presbyt.
68.

Rejoinder pag.
263.

Mr *Humfry* heales the wound of the Daughter of the Lords people rightly, when he saies, *If thy conscience tels thee it is a sin thou art to repent of it, by resolving to take the next opportunity to do it, and so come.*

1. So then, not doing our duty, in order to scandalous persons, is *sin* or not *sin*, according as Conscience tels us. This comes up to the Ranters Atheism; *Nothing is sin but what a man thinkes sin.* I should have thought that that *If* should have been left out, for it is plainly our duty, *Mat. 18. 18.* and the neglect our *sin*.

2. I doubt whether a man, lying under the conscience of any *sin* against his Neighbour, can lawfully partake till he hath done what in him lies to satisfie: Suppose a man hath stolen, I should thinke he must not only resolve, but, if he be able, make restitution before he comes to the Lords Table.

3. It is a question, whether any lying under the guilt of any *sin*, not *quotidiana incurisionis*, be bound in duty to come to the Lords Table before he hath evidenced his repentance by the contrary practice. To me the negative is out of question,

But in the last place,

Though the Ordinance be not polluted by the presence of a scandalous sinner, nor the conscience of the worthy Communicant, who hath prepared his own heart, and done what in him lies towards the reformation and suspension of the scandalous;

3. *Yet the Officers of the Church are polluted*, because they have not done their duty, for they should have admonished him, and being under censure suspended him till he had satisfied the Church. Lastly,

4. *The Fellowship of the Church in generall is polluted*; the Apostle teacheth us, *1 Cor. 5.* that the continuing of one scandalous person in the bosome of the Church

Church *leavens the whole Lump*; the neglect of a private member redounds indeed but to his owne guilt, and defilement; but the neglect of the Officers of a Church redounds to the guilt and defilement of the whole Church, and justly. 1. Partly, because they are the representative part of the Church. 2. Because it is in the Churches power to remove them; if not in the power of a Congregationall Church, yet in the power of a Synodicall Church. But I shall enlarge no further on this Argument.

CHAP.



CHAP. VIII.

Wherein, by a seventh Argument, the lawfulness of suspension is proved, because there can lie no Obligation upon the Officers of the Church to give the Sacrament of the Lords Supper to such as visibly are not bound to Receive.

ARGUMENT 7.

Either it is lawfull for the Officers of the Church to deny the Sacrament of the Lords Supper to such as they find ignorant, and scandalous, and impenitent. Or they are bound to give it to such. But they are not bound to give it to any such. Ergo,



He major is unquestionably evident. The Minor is to be proved, which I prove thus:

The Officers of the Church are not bound to administer the Ordinance to those who they know are not bound to receive it.

But

But grossly ignorant, and impenitent scandalous sinners are visibly such as are not bound to receive it, — Ergo.

I shall first open and prove the *Major*, and then come to the *Minor*.

1. I grant that the Minister of the Gospell may be bound to administer an Ordinance to such a one as is not bound to receive it; because he may otherwise appeare to him, and his unworthinesse may be hid from him. We are bound to hold out the Promise as an object of faith to all, who appeare to have their hearts smitten with the sense of sin, though some of them be Hypocrites, we know not who are so.

2. But it seems strange to me (considering that a Ministers giving the Sacrament, and the peoples receiving are relate acts) that a Minister should be bound to give to such as he knows are not bound to receive; can any one thinke that there should lye an Obligation upon us to preach to our people, if it could be proved that there lay no Obligation upon them to heare? Now I assume,

But grossly ignorant, and impenitent scandalous sinners are such as visibly appeare not bound to receive the Lords Supper: — Ergo.

• That a grossly ignorant, and scandalous impenitent sinner (while such) is bound to receive, then he is bound; *To make himselfe guilty of the body and blood of Christ. To eat and drinke his own damnation: To run upon the hazard of being made sick and weake, and falling asleep; which are all strange things for a man to be bound in conscience unto.*

Let none thinke to avoid this Argument by saying, they are bound first to *repent*, and then to *receive*. So that their sin doth not lye in receiving, but in not repenting.

This is plainly *ἐξορκισμ*. The question is, whether the *ignorant*, and *impenitent*, (while such) if not
cast

cast out) are bound to receive, and it is a begging the question to say, they sin *in not repenting*, but not in *receiving*; In receiving (saith the Apostle) they make themselves guilty of the body and blood of Christ, and they *eate and drinke* their own damnation.

And surely if such sinners be not bound to receive, the Officers of the Church cannot be bound to give the Ordinance to them, the ceasing of their Obligation in reason must also suspend his.

CHAP.

CHAP. IX.

Wherein an Eighth and Ninth Argument are brought to prove that Suspension distinct from Excommunication is justifiable from Scripture, and sound Reason.

ARGUMENT 8.

If none may be suspended from the Sacrament but those who are Excommunicated, then none must be kept away but those who are contumacious. But some may be kept away that are not Contumacious. — Ergo.



He Major is plaine : 1. From Scripture, *Mat. 18.* none must be accounted as an Heathen, or a Publican, but he who refuseth to heare the Church : Thus also Divines generally determine. So *Bonaventure, Estius, Aquinas, Suarez, Durandus* ; besides a numberlesse number of Protestant Divines.

The Minor only needs proöfe.

1. Surely thoſe that are under admonition ought to be kept away, though as yet they declare no Contumacy, and it be uncertaine whether they will or no.

2. Suppose one ſhould come to the Miniſter, the morning he were to receive, and blaſpheme Chriſt, and tell him he came for nothing but to abuſe the Church, ought this man to be admitted think we? Suppose one ſhould come drunke, ſhall he be admitted? Mr *Hum-fry* ſaies no; what Mr *Boatman* thinks in that caſe I cannot tell: if he ſhall not, then there is Suſpenſion diſtinct from Excommunication. Suppose a Miniſter ſhould know one of his Communicants had committed *Murther, Theft, Inceſt, Whoredom*, the night before, according to M *Boatmans* Doctrine he muſt be admitted to the Lords Table, for Suſpenſion of any perſon, not Excommunicated, is a Phariſaical dream; Suppose a Miniſter, upon examination, found that his Communicant did not know whether Chriſt were God or Man, a Man or a Woman, nor any thing of the Story of the Goſpell, muſt he be admitted too? He is neither *Turke*, nor *Jew*, nor *Pagan*, nor Excommunicated perſon. — Ergo, *He is holy and muſt come*. A Doctrine ſure that every one, who hath any thing of God in him, will ſee the folly and filth of; and which no ſober, pious, or learned man ever yet durſt undertake to defend; and it is a ſhame it ſhould be named amongſt Chriſtians.

Argument, 9.

If profane, ſcandalous perſons, though Circumciſed, and not caſt out of the Jewiſh Church, nor legally unclean, were yet to be debarred from ſome Ordinances, and the Paſſeover, the ſuch, though Baptized, and not Excommunicated, may be ſuſpended from the Lords Supper.

But profane ſcandalous perſons, though Circumciſed, and

not.

not cast out of the Jewish Church, nor legally uncleane, yet were to be debarred from the Passeeover, and other publike Ordinances.

The strength of the consequence appeares, not only in the Analogy which is betwixt the Passeeover and the Lords Supper: But also in our Adversaries continually arguing against us from a supposition of a generall admission to the Passeeover. This Argument was the best shaft in *Erastus* his quiver, and the very best *Mr Humfry* hath.

The *Minor* therefore only needs prooffe with those with whom we have to deale. And for the prooffe of that

Beza proves it against *Erastus* from *Ezra* 6. 21. where none did eate the Passeeover but such as were separated from the filth of the Heathen of the Land to seeke the Lord; And from *2 Chron.* 23. 19. where *Jehojadah*, restoring the Worship of God, set Porters to keep out of the Sanctuary those who were uncleane in anything. *Mr Gillespy* proves it against *Mr Prin*, and *Erastus* too: 1. From the testimonies of *Philo* and *Josephus*; and answers the two objections from *Luk.* 18. 11, 12, 13. and *Joh.* 8. 2, 3. and proves it by seven Arguments in that Chapter; and follows it, *Chap.* 10. 11, 12. in the twelfth Chapter he proves it by fourteen Arguments, which *Mr Humfry* should have done well to have answered, before he had told us so confidently that all were admitted to the Passeeover. *Dr Drake* hath likewise sufficiently proved it against *Mr Humfry*. *Mr Palmer*, &c. hath done the like from *Num.* 15. 30, 31. *Ezra* 10. 8. *Joh.* 9. 22. *Ez.* 22. 26. *Ezek.* 44. 7, 9, 13. The Province of *London* prove it from *2 Chron.* 23. 19. *Ez.* 44. 7, 8. *Lev.* 10. 10. *Ez.* 22. 26.

I do not thinke it ingenuous, wittingly to passe by any thing I heare objected against an Argument, there-

Erasti theses
thes. 12, 13.
Mr Humfry's
vind. p. 4.

Beza de Ex-
com. p. 19, 20.

Mr Gillespie's
Axons rod, &c.
li. c. 9.

Dr Drake's
Bar, &c. p. 18,
19, 20, 21, 22,
23, 24.
Mr Palmer, &c.
answ. to *Mr*
Humfry vind.
Presb Govern.
p. 62.

Mr Humfrie's
rejoinder, p. 43,
44, 45, 46, 47.

fore though for the maine I leave Mr *Humfry* to his proper Adversary, yet because he comes acrossse me, here I must give him a meeting.

First he addes to his Argument (from his supposed generall admission to the Passeeover,) the example of *Judas*; but besides that I have beforeproved he was not icandalous, I have also said enough to make a rationall man beleieve he was not there. Dr *Drake* had argued *à concessio*. Mr *Humfry* granted, that those who were *legally uncleane were not to come*. Dr *Drake* askes the reason, why? Surely because they polluted holy things. Mr *Humfry* saies, *he would not answer so filily*; well, what will this wise man answer I wist? He tels us, *Because it was Gods positive command they should not come*. But this is too short: For let a Christian but enquire further, *Why should the Lord command, that one who is a leper, who hath touched a dead body &c. should not come to his Ordinance?* Surely his reason must tell him, because *he is an holy and pure God; and will be worshipped in a cleane and pure manner*. And can we thinke that a pure God should determine him, who had a leprous sore upon him, unfit for his Sanctuary, &c. and yet admit him as worthy, who was a profane swearer, blasphemers, &c. that he who had *Nocturnam pollutionem involuntariam* was to be judged uncleane, and the same God should judge him cleane who had polluted himselfe with an Harlot in the night?

Page 45.

A second place which Mr *Humfry* would answer is 2 *Chron.* 23. 19. and he tels us, that neither the *Passeeover*, nor *Suspension*, nor Morall uncleannesse are there spoken of.

1. Whether the Passeeover only be there spoken of is nothing to the businesse; There were Porters set to keep some that were not excommunicated from the *Gates of the Lords house*. So that *Suspension* of some from

from some Ordinances who were not excommunicated is there proved.

2. Mr *Humfry* boldly saies, they were not to keep out the morally *uncleane*; the Text saith, they were to keep out the *uncleane Local Dabar* in any thing; so that if there were such a thing as morall uncleanness, and such persons as morally unclean persons, they were to keep them out. Nor is it any thing to the purpose that Mr *Humfry* saith, the Levites in such a concourse could not try and examine them, for by the same rule they should not have kept out the legally unclean; but surely those words signifie something, they were therefore doubtlesse tried and judged before, (for it was the Priests, not the Levites worke to judge or try the legally unclean.) But what Mr *Humfry* saith in the last place, that the *Levites could not hinder the unclean from eating the Passee-over, for it was eaten in private houses*, Either argues he hath a mind to cheat his credulous Reader, or that he was not so well acquainted with the Jewish Customs as he might have been. It is true, the Passee-over was to be eaten in private houses, but it was to be first killed in the Temple, where the *fat was to be burned, and the bloud sprinkled*; and if the Levites kept them from comming to kill it, and to sacrifice it, I thinke they kept them from eating it as a Passee-over too; they might eate a Lambe indeed in their own, but no Paschall Lambe.

As to the maine places to prove that there was a Law to seclude the morally unclean from the Passee-over, *Ezra 6.21. Ez. 44.7, 8. Dent. 23.18. à minori ad majus. Jer. 7.9, 10, 11. Psal. 118.19, 20. Psal. 115.1.* as they are urged by Mr. *Gillespy*, pag. 90, 91. *Ez. 22. 26. Hag. 2.11, 12, 13, 14.* (which proves that morall wickednesse was uncleannesse then as well as now.) Mr. *Humfry* hath the discretion to say nothing to

Dr Lightfoots
Temple ser-
vice, c. 12.

them. But I have said enough to establish this Argument.



CHAP. X.

Wherein some other Arguments are mentioned, but not largely insisted upon.



Hese are but some of those many Arguments brought by the learned and eminent Servants of God, both in this Generation, and also in those before us, to prove the divine right of this Ordinance. I will name two or three more which have been brought by others, not insisting upon them, because I thinke these are enough, and possibly some of them may be more disputable, and not generally allowed, by those who are *opposit* with me in this point.

Arg. 10.

It is sin in a Minister to declare those one visible body who are not one body visibly; But scandalous sinners are not one visible body with visible Saints; and he that gives the Lords Supper declares those to whom he gives it to be one visible body. — Ergo.

This Argument holy Mr *Burroughs* urgeth in his book, called *Gospell-Worship*, it is founded on 1 Cor.

10.17.

10.17. and (saith Mr Gillespy) *I shall never be persuaded that the Apostle Paul would say of himselfe and the Saints at Corinth, we are one body with known Idolaters, Fornicators, Drunkards, or the like.* Those two eminent servants of God thought there was something in this Argument; there are these three Questions in it.

1. *Whether the Minister declares all to whom he gives the Supper to be one visible body?* That the Apostle determines, 1 Cor. 10.17.

2. *Whether it be a sin in a Minister to declare those one visible body who are not so?* Reason will easily determine that affirmatively.

3. *Whether visibly scandalous sinners be one visible body with visible Saints?*

Visibly scandalous sinners have a visible different head; But it is a question, whether that distinction of *Membra in Ecclesia*, and *Membra Ecclesia* hath any thing in it; and whether Christ be called the head of the visible Church, only as it is taken *conjunctim*, or *virutim* of every member in it, and that will bring us to question, whether the Church, as to the community of it, be *Corpus homogeneum*, or *heterogeneum*. I shall not intangle my selfe with these disputes, but shall desire *ἐπέχειν* as to this Argument, and leave it to wiser heads to consider.

The Sacrament of the Lords Supper is not to be given to any who are not Christs Disciples; for we are to follow Christs example, who administred it to none others.

But scandalous sinners are none of Christs Disciples. — Ergo.

This is Mr P. Goodwins Argument, and I refer the Reader to him to make it out; there are these two things to be questioned in it:

1. *Whether Christs example in admission be a rule of*

ours.

2. *Whether*

Mr Gillespie's
Aarons Rod, l. 3.
c. 7 p. 425.
V. etiam Hieron Zanch,
Epist. l. 1. in epistola que inscribitur ad illust. Prin. Fredericum de excommunicatione.

Arg 11;

Evangelicall
Communicant.
p. 5, 6, 7, 8.
V. Zanchium
in ep. præd.

2. *Whether Christ admitted any such Disciples as were actually scandalous?* I thinke I have proved the contrary.

Those who if they were Heathens might not be baptized, though they be baptized, and in a Church, ought not to be admitted to the Lords Supper.

The reason is this: 1. Mr *Humfry* himselfe confesseth; *In adultis eadem est ratio utriusque Sacramenti.* 2. Besides, it is against reason to say the contrary.

But those who are ignorant and scandalous, if they were Heathens, should not be baptized.—Ergo.

I do not say, the children of such ought not, there is another reason for them; but that they should not, hath been granted by the Universall judgement and practice of the Primitive Church. I know *Erastus* and Mr *Humfrytellus*, *John* baptized all who came, yea some whom he calls *Vipers*; but *Beza* (long since) and *Gillespy* more lately mind *Erastus*, that *John* baptized none but such as confessed their sins, *Mat. 3.* Mr *Palmer &c.* and Dr *Drake* have told Mr *Humfry* too as much, to which he hath discreetly replied nothing.

This is one of that (incomparably learned) Mr *Rutherford's* Arguments in his Divine right of Presbyteries.

Strong meat belongs to those who are τέλει, who have made proficiency in the waies of God, and are of full age, who by reason of an habit have their senses exercised to discern good and evil, Heb. 5. 14.

But the Sacrament is strong meat. Therefore it doth not belong to those who are Babes in knowledge, and consequently (though of the house) not to be given to them by him, who is the Lords Steward to give all in the Family their Portion in the due season. The major is a generall proposition given by the

Apo-

Argument 12.
V. Zach. 11.
doct. Christ. p. 2.
de clavibus q. 3.
sect. 11.

Erast. Theses. 14
Mr Humfric's
vind. p. 10.
Beza de excom.
p. 23.
Atons rod. l.
3. c. 16.
Mr. Palmer, &c
against Mr
Humfry, p. 49.
Dr Drakes bar
to free admission
p. 32, 33.
Rutherford's
divine right of
Presbyteries,
c. 5. q. 2.
Arg. 13.

Luk. 12. 42.

Apostles. A Physicall maxime applied in a spirituell case, and holds as well to any strong meat as that which hether speakes of, for he doth not say, *This strong meat.*

That the Sacrament of the Lords Supper is strong meat is evident.

That meat which is of hardest digestion, and concoction, and requires the strongest operations of the stomach to turne it into nourishment, and which, not duly digested, proves most pernicious to the body, is *strong meat* in a physicall sense.

But such is the Sacrament of the Lords Supper.

The spirituall stomach must be more extraordinarily prepared for it, 1 Cor. 11. 28. It is not tasted nor digested well without the knowing of the greatest mysteries in Religion in some measure, viz. the union of Christ with the Father. 2. The Union of the two natures in the person of Christ. 3. The mysticall Union of the soule with Christ. 4. The mysterious exercise of faith in applying the Soule to the Promise, and the Promise to the Soule, while it sits at that Table. Not duly received it proves most pernicious: The Soule seales its damnation, becomes guilty of the body and blood of Christ, eates judgement to it selfe.

It is unlawfull to partake of other mens sins, Eph. 5. 7.

But he that gives the Sacrament wittingly to an ignorant or scandalous person partakes with him in his sin. — Ergo.

This Argument is urged by Learned *Rutherford*, Reverend *Gillespy*, (in the two fore-mentioned books) and holy Mr *Ambrose*, to whom I refer my Reader for fuller prooffe.

Many Arguments more might be produced in this cause, but the truth is, scarce any but what are to be found either in Mr *Rutherford*, or Mr *Gillespy*, or the *London Ministers Vindication*, or Mr *Philip Goodwin*,

P

*Requirit igitur
cena domini,
quatenus est my-
stica, concurrens,
quod sensibus
exercitatio in-
terna mysteria
ab eo quod ocu-
lis patet, distin-
guere valent.
Musc. Loc. Com.
de cena.*

Arg. 14.

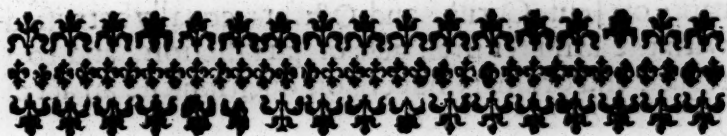
Mr *Ambrose*
his media. p. 260
Rutherford in
his *Dirie*
right, &c. c. 5.
q. 2. and in his
peaceable plea.
cap. 12.
Gillespie's *Aa-
rons* rod. l. 3.
P. *Goodwins*
Evang. Com.
Vindication of
the jus divinum
of Presbytery.

M Ambrose
his Media,
p. 260.

or Mr *Ambrose*. If any one hath a mind to write on this subject against us, they should deale ingenuously to answer all the Arguments produced in those books against them; and when they have done that, it is like that either the Reverend Authors of those books, or some of their Brethren, will undertake their vindication. But if they take Mr *Humfrie's* course, to publish books to divulge opinions, confuted long since by solid Arguments, and take no paines to answer any thing, or if any thing, first to make their Adversaries Arguments weake by curtiation, and imperfect proposall of them, and then to scoffe instead of answering. Or thinke it enough, with Mr *Boatman*, to cry down suspension as a *Pharisaicall dreame*, and a *Pharisaicall way of dealing with people*, and the Patrons of it as *Usurpers of an undue authority*, *intruders upon Christs Office*, *Pharisees*, *Bedlams*, *Hot-furs*, *Spiritually proud*, *Hypocrites*. This is but barking, and grinning for want of teeth fit to bite; and thus they may vapour a little under the protection of an *impudent forehead*, & proclaime their want of learning and breeding too to the world, and shew their teeth against Gospell reformation, and deceive some poore silly soules, first *led captive with their own lusts*; but they will not deserve any sober mans taking further notice of them, then when he goes to God to say on the behalf of their poore soules,

Father forgive them they know not what they do.

See many more Arguments shortly propounded in learned *Zanchies* Epistle *ad Fredericum tertium, de Excommunicatione*, as also in *Vrsini compendium doctrinae Christianae*, p. 2. de *clavibus*, q. 3. sect. 11.



CHAP. XI.

QUEST. 2.

Whether ministeriall, or privative Suspension be deducible from Scripture yea or no.



Opened the termes of this Question before. In short it is thus:

Whether in no case it be lawfull for the Pastor of the Church (not having a formed Presbytery,) if he knows any of his Church to be ignorant or scandalous, to deny to them the Sacrament of the Lords Supper, (though they be not excommunicated, nor juridically censured.)

Before I speake to this Question (that I may not be mis-interpreted) I will crave leave to premise some few things.

1. I grant, that the most regular and orderly way of administering the Ordinance of the Lords Supper in Congregations, is by the *triall and judging of all the members by a Presbytery, consisting of the Minister*

and Ruling Elders : I looke upon Elders as an Ordinance of Jesus Christ, and Officers equally betruſted with the Miniſter in all acts of Jurisdiction, and to a regular and ordinary ſuſpenſion, queſtionleſſe an act of Jurisdiction is required.

2. I plead not for the ſole *power of Jurisdiction* to be in the hands of a ſingle Miniſter, this were to ſet up an Episcopacy, yea, more than an Episcopacy (almost a papall power) in every Pariſh ; as I thinke Ruling Elders are equally with him betruſted with the power of Jurisdiction and Government, ſo I thinke they muſt joyne with him in juridicall ſuſpending, &c.

I ſpeak this and the fourth as my own private judgement, and ſhall not go about to impoſe ſuch a perſwaſion upon others, not knowing what upon further thoughts, I my ſelfe might judge in theſe caſes, but at preſent only thus limiting my queſtion.

3. I plead not for *Ministers power* in ſuch places where are *perſons fit to be choſen as Officers* who ſhall reſuſe the Office, or people who ſhall reſuſe to chooſe, I thinke in ſuch a caſe a Miniſter may lawfully forbear the adminiſtring the Ordinance, and giving Goſpell-Priviledges to thoſe who deſpiſe any Goſpell-Ordinances, or ſhall deny any Goſpell duty ; yea, I cannot tell whether a Miniſter could diſcharge a good conſcience in adminiſtring at all to ſuch a people till the Lord had changed their hearts, and convinced them of their duty, and their ſin in reſuſing it, being a ſcandall to all well ordered Churches.

4. I would not plead ſtrongly for his power in this thing in a Congregation who had none fit to chooſe, but were ſituated ſo nigh to ſome rightly organized Church that they could conveniently go and partake there ; I rather thinke it the Miniſters duty in ſuch caſes to perſwade thoſe who in his Congregation are fit for the Ordinance to joyne themſelves to ſuch a Church, (as to that Ordinance) and were it my own caſe, (if I ſaw that Church walked orderly, and kept the Ordinances pure) I my ſelfe would not only perſwade my people ſo to joyne, but my ſelfe rather ſo joyne.

joyne than set up any extraordinary course.

5. In case there were a formed Classis of Triers, either established by the Civill power, or by a voluntary agreement of the godly Ministers in a County, which used to meet to neare the Congregation that the godly people could go and submit to their triall, I do prefer this before a Ministers single Examination and Judgement.

But in such a case as this now *Where there is in a Congregation a godly Minister, and a competent number of godly people to make up a Communion at the Lords Table, and these people are willing to do what in them lies to put themselves in order, and to choose Elders, and wish from their soules that they had some to choose, but at present they have none, nor are like to have any suddenly, nor are nigh any Organized Church with which they can enjoy the Ordinance, nor any Classis to which they can approve themselves: Whether now, in such a case as this, the Minister may not administer the Ordinance, and not only admonish the ignorant and scandalous to keep away, but take account of his peoples knowledge, and take all due course to be informed of their lives, and if he finds any ignorant and scandalous, that, notwithstanding admonition, will presume to come whither he may not, yea, whether he ought not to deny the Elements to him?*

6. I heartily wish, that either by the Civill power, or a voluntary act of the people, parochiall Congregations were so united, that in every Precinct there might be found persons fit for Officers.

7. I thinke in such cases a Minister should act with a great deale of prudence; I would in such a case do nothing (as neare as I could) without the satisfaction of the Community. I meane, not being acted by their vote, but stating the businesse to them first at some meeting, and, if it were possible gaining their consent and approbation.

And

And these things premised:

I humbly conceive, that a Minister of the Gospell in such a cause, may, by vertue of his Office, (wanting a Presbytery) deny the administration of the Elements to any such as he shall judge ignorant, and be able to prove so scandalous, as if he had a Presbytery, he might be juridically suspended.

I shall humbly propose my grounds for my opinion in it (which yet is not mine alone.)

In such a case as this a Minister may either wholly omit the Ordinance, or else administer it promiscuously to all, be they never so ignorant or scandalous; or else thirdly by his own power thus deny it to such as he finds so. But in such a case he may not wholly omit the administration of the Ordinance, nor secondly administer it promiscuously.—Ergo.

The disjunction cannot be denied, for there is no fourth expedient can be found but the way of our dissenting brethren, (and but some of them neither) that all the members should have power, which I can never yeeld to till they can tell me *whos shall be the Ruled if all be Rulers*: But of my Brethren, who are of the Presbyterian perswasion, there are two different opinions.

1. Somethinke, that in such a case he is bound wholly to omit the administration till he can have a Presbytery. I must crave leave to dissent here.

And I thinke Mr *Jeanes* hath said enough to prove that the totall omission of the Ordinance in a non-presbyterated Church cannot be justifiable.

1. All Christs Commands are to be observed in a non-presbyterated Church. Do this, do it often, &c. are Christ Commands as well as any other.

2. Christ himsetfe, and his Apostles, Act. 2. 41. administered it in a none-presbyterate Church.

3. Here are fit Communicants, and here is a Minister, and

and this is an Ordinance of Christ for the perfecting of the Saints.

4. *Christs death ought to be remembred in a non-presbyterated Church, and the Saints should grow in grace there as well as elsewhere.*

These, and the rest of Mr *Jeanes* his Arguments, I must confesse, do much prevaile with me to make me thinke that the bare want of *Ruling Elders* in the Church cannot warrant a Ministers totall neglect of the administration of this Ordinance. Besides the ill consequences which would doubtlesse be of such an Omision. Such as 1. *Peoples running to separate Churches.* 2. *Christians decay in grace, and spirituall weakneses* for want of that great Ordinance for strength and quickning. 3. A blotting out of the memory of Christs death, or at least of that Ordinance out of Christians minds; these things make me conclude it sinfull for a godly Minister, who hath people fit for a Communion, wholly to omit the Ordinance. So that a Minister cannot be bound to that.

2. *Nor can a Minister be bound to administer to those whom he knows to be ignorant and scandalous.*

This most of my former Arguments prove.

1. *He cannot be bound to give holy things to dogs, and cast pearls before swine, directly contrary to that Precept, Mat. 7.*

2. *He cannot be bound to give it to those, whom he knows cannot drinke the Lords Cup, for then there would lye an Obligation upon him to profane the Lords Ordinances.*

3. *He cannot be bound to give it to those with whom it is unlawfull for him to keep that feast, or to eate, 1 Cor. 5.8, 11.*

4. *He cannot be bound to declare those one body, and make those one breast who visibly are not one body.*

5. *His Obligation must be from Scripture precepts or presidents,*

presidents: but I have shewed there are none to that purpose.

6. *He cannot be bound to any act by which he is guilty of making the Communion of the Church impure.*

7. *There cannot lye an Obligation upon him to give the Ordinance to those who visibly appeare to be such as are not bound to receive.*

8. *He cannot be bound to give the Sacrament of the Supper to such as he might not lawfully baptize, in case they were not yet baptized.*

I made good these Arguments before, and they conclude as well for ministeriall privative suspension as for positive suspension.

These two parts being such as he may not take,

1. He must either *put the power of jurisdiction into the hand of the Community, and so by their major vote, suspend, or admit, or*

2. He must *by his own power (during this state of the Church) put by some not juridically censuring and suspending them, but suspending his own act as to such persons.*

The former of these he may not do.

1. For Christ never committed any such power to them: they are no Officers in the Church.

2. That were to make Gods house an house of confusion: the body all one member, all head to rule, &c.

It remaines therefore that himselfe in such a case being the alone Officer of the Church, and bound *virtute officii* to know the state of his Flock, and to take care of their soules, do what in him lies: 1. To warne the ignorant and scandalous to abstaine. 2. That he deny the Sacrament to them if they presume to come.

That now in such a case, the Minister may, and ought

ought to take an account of his flock, and pastorally to admonish the scandalous, and to deter the unworthy what he can, is easily granted me. Mr *Humsfry* will yeeld this, yea, and something more, that he may deny it to notorious sinners, such as he calls *de jure excommunicati* (by which he only meanes such as are fit to be hanged.) Mr *Jeanes* likewise will yeeld this, though he is not cleare in allowing to the Minister more than a *doctrinall power* to keep away any. But all the question is, *Whether the single Minister in such a case, if the ignorant and scandalous person will not keepe away, may deny the Ordinance to him.*

1. That he cannot formally pronounce a Church censure against him I yeeld.

2. That he cannot take him and turne him out by head and shoulders, I grant too.

The question therefore is narrowed up to this.

Suppose such a Minister knows one to be notoriously ignorant or scandalous, who hath given no evidence of his repentance, and this wretch, notwithstanding his Pastors admonition of him to keepe away, will yet when the day of administration comes, presse in amongst the Communicants, whether the Minister shall sin (if he delivers it from hand to hand) in passing by such a one, and not giving it to him, or if he delivers it at once to all, and seeth such an one there, and declares either more generally, that the Elements are only provided for, and given unto such as have approved themselves unto him: Or, if he thinks fit, to declare particularly, that whereas there are such and such there whom he hath found ignorant, or have been scandalous, and as yet given no satisfaction, he doth not intend them, or any of them, in his generall delivery of the Ordinance, I maintaine the Negative, that he shall not sin, yea, that he should sin if he should not do it, it being the only course he can take to fulfill Christs command, and not be guilty of giving holy things to dogs, &c.

Q

To

Argument 2.

To the fore-mentioned Arguments I shall adde one more.

If in such a case the Minister of the Gospell cannot shew himselfe a faithfull Steward of Gods mysteries: except he doth deny the Sacrament of the Lords Supper to the ignorant and scandalous (though he wants an Eldership) then he may (in case of such a defect in the Church) deny the Lords Supper to such.

But though there be an Eldership wanting in the Church, yet if the Minister gives that Ordinance to the ignorant and Scandalous, he cannot in it shew himselfe a faithfull steward of Gods mysteries. — Ergo.

To prove the consequence, I shall need but prove these things:

1. *That a Minister is steward of the mysteries of God.*
2. *That the Sacraments are some of those mysteries committed to his Stewardship.*
3. *That he must be faithfull in his stewardship.*
1. *That a minister is a steward of Gods mysteries, is cleare; they are the words of the Apostle, 1 Cor. 4. 1.*

2. *That the Sacraments are some of those mysteries, is cleare; 1. By considering that $\muυσ\eta\rho\iota\sigma\mu$ is the known Greeke word to expresse a Sacrament, if not the only one. 2. From that which is generally granted, that none but the Ministers may dispense them.*

3. *That they must be faithfull is plaine, not only first from reason, but secondly from the expresse words of the Apostle, 1 Cor. 4. 2.*

All the Question lies upon the Assumption: Whether a Minister of the Gospell cannot discharge the faithfulness of a Steward, if he delivers the Lords Supper to one that is ignorant or scandalous.

That he cannot I prove.

If the faithfulness of a Steward lies wholly as to the distribution

distribution of his Masters goods) in this, that he doth dispense them to such as his Master hath Commanded him to give them. 2. That he dispenseth them to no other, and the Minister be a steward, and the Sacraments the Lord his Masters goods, and he not commanded by his Master to deliver them to the ignorant and scandalous, then he cannot shew himselfe a faithfull steward in giving them to such.

But the Antecedent is true.—Ergo.

To prove the Assumption I must prove these things.

That the faithfulness of a steward, as to the dealing out his Masters goods betrust to him to distribute, lies chiefly, if not only, in this: that he gives them out to such, and none other but such, as his Master commands him to give them to.

This is so evident to reason, that none can deny it but will be posed to assign any other thing wherein he can shew his faithfulness more, or so much. Surely any mans reason will tell him, that if his Master gives him a thousand pounds to distribute amongst such and such people, his faithfulness lies in distributing it to such, and none but such though they aske it.

2. It is already proved, that the Minister is the Lords Steward and the Sacraments are Christs goods, committed to him to distribute to others.

3. It is as evident that he hath no command from Christ his Master to give them out to such as are apparently scandalous or ignorant.

Surely it were very absurd to say that Christ should command me his Minister to give out his Ordinances to such as he lets me know are forbidden upon paine of damnation to receive. Saint John saith, That for such as we know have sinned the sin against the Holy Ghost we should not pray. 1 Joh. 5. 16. Why? Because Prayer can do him no good, because we know God will not

Præceptum naturale est ut dispensator qui bona domini dispensat sit fidelis ac prudens in dispensando, ergo præceptum naturale est ut non dispensez homini indigno contra voluntatem, & institutionem sui domini; quia hoc esset contra fidelitatem, & prudentiam quam in dispensando debet servare, &c. Becanus in tertio p. de sacram. in Com. cap. 5. q. 8.

heare our prayers : And shall we thinke that we are bound by Christs Command to administer the Lords Supper to such as wee know it to be the will of God they should not take it. Indeed, if we do not know it the case is otherwise ; but for such as we know cannot discern the Lords body, and such as we know are Drunkards Fornicators, &c. we know the Ordinance can do them no good, and we know it is the will of God they should not take it. I shall refer it therefore to the judicious Reader to consider, whether it can be reasonably judged, that when Christ said, *Drinke you all of t* he meanes, *all you*, whom I have elsewhere told, that if you do drink, you shall *drinke your own damnation, and become guilty of my body and blood*; and you, who if you *doe eat and drinke there*, I will make you sick, and weake, and fall asleep for it.

Mr Jeanes p.
124, 125. edit.
octo.

I confesse, I find Reverend and Learned Mr *Jeanes* speaking something to answer this Argument; two things he saith, 1. By way of retortion; *That the faithfulnessse of a Steward lies in going no further than his Masters Commission*, and he conceives, we have *no Commission to keep back any*, but the Commission is directed to us and others. 2. He tels us, that if we understand by the will of God *voluntas signi*, It is not the will of God, *viz.* the Command of God that we should keep away any.

But I humbly conceive this is little better than *petere τὸ ἐν ἀγῶνι*. For this is the question:

1. Whether we have no command to keep away the ignorant and scandalous, though at present the Church be not presbyterated? We conceive we have, and to that purpose we bring that Text, *1 Cor. 4.1.* where we are required to be faithfull as Stewards.

2. He saies, the faithfulnessse of the Steward lies in going *no further than our Commission*, that is but halfe

halfe the truth, for it lies in going so far as well as no farther. Now we say, we should not go so far as our Commission, *Mat. 7. 6.* if we should administer it promiscuously we plead to go as far as that extends.

3. If he meanes we have no Commission, *ῥηλῶς*, where the word Sacrament is used, we grant it; but we have proved, that we have a Commission *κατὰ τὸ πρᾶγμα*, according to sound consequence from Scripture, and that it is *voluntas signi*, Gods Command, at least implicate, if not explicite.

4. We desire, where *κατὰ λέξιν*, (if he stands upon that) he can shew us our Commission from Scripture for suspension to be directed to us and others.

5. We say, that if we should give the Ordinance to any known ignorant and scandalous, we should, in Mr *Jeanes* his sence, go beyond our Commission, having neither precept nor president for it.

I shall need add no more though I might adde the concurrent Judgement of Divines antient, and moderne; But I will refer that to the next question, where I shall prove, that Mr *Boatman's* tongue ran a little too fast when he said, Suspension was a *Pharisaicall* dreame.



CHAP. XII.

*Wherein are answered the Objections
brought against privative Suspension by
the single Minister.*



Acknowledge, that as I have a great many with me in the Affirmative of this Question, so have I some very Reverend men who are otherwise perswaded: some of which rather thinke that in such cases as these the Ordinance should be wholly omitted. Others that the Minister in such cases hath discharged his duty if he hath delivered the truth doctrinally, and used his spirituall Rhetorick to deterr or dissuade the ignorant and unworthy, and these Reverend Brethren are not without some considerable objections: I must adde a word or two in answer to them, so far as I am able. The whole question is,

Whether the Minister, in such cases, hath a morall power to deny the Ordinance or no?

I plead he hath: for the same precept that saies

to him, give not holy things to dogs, that commands him, as a Steward of Gods mysteries, to be faithfull; that commands him, as well as others, to keep the feast nor with the leavened bread of malice and wickednesse, and forbids him to eat with brethren who are fornicatours, &c. gives him power, &c. But it is objected:

Ob. 1. *Suspension is an act of Jurisdiction. Acts of Jurisdiction belong to the Church: Now the single Minister is not the Church.*—

Sol. 1. *That Juridicall Suspension is a Church Censure, and an act of Jurisdiction I yeeld:* but whether this suspension of which I speake be, I question. Mr *Jeanes* thinks the Schoolemen are out in determining that it is not, but I cannot wholly close with him. Juridically suspension is a positive Act of the Governours of the Church, determining the party at present unworthy of that Ecclesiasticall Communion: This is but a Negative or privative Act, wherein the Minister, not passing any formall censure upon him, but referring him for that to the Presbytery to be judged at present forbears his own act of administering the Ordinance to him, judging him in his own conscience such a one as is *de Jure* to be suspended, and being ready to submit himselfe to any Superiour Presbytery, to whom the Party shall appeale.

2. It is granted, that *in Ecclesiâ constituta*, in a formed organized Church, no kind of Censures should be past but by the Presbytery, the Eldership of the Church, but in a disordered Church, I humbly conceive some acts may be justifiably done that may look like Censures by the Minister, *Plebe non rationaliter dissentiente*, at least by the consent of the Church, or the Church not dissenting upon good grounds.

Minister Sacramentorum per se loquendo habet proprium ac speciale præceptum quo prohibetur indignè ministrare Sacramentum.
Becan. sum. tert. p. tract. 2. cap. 5. q. 8.

3. That

3. That the Minister is not (in one sense) the Church, *viz.* all the Officers that belong to a rightly ordered Church is granted, but whether in some cases of necessity the single Minister may not be the Church *viz.* the whole ruling part of it, and in power in such cases to some acts of rule, I thinke may be questioned; All will grant that he is a ruling, as well as a teaching, Elder. Now if there be such a case that through death, removall, or any defect, that he should be left alone, and have no Elders, I cannot thinke that his power of rule must wholly sleep till his fellow-Rulers be recovered. So that in some sense he may be called the Church I conceive, which is no more (by interpretation) than that he is *at that present the whole ruling part of the Church.*

4. Tell the Church, Mat. 18. is chiefly meant in order to the great *Excommunication*, in which the sinner is made as an heathen and publican.

5. Againe, *Admonition* is a Church Censure, yet we allow not only a private fraternall correption, but also a pastorall admonition, which is *quiddam majus*, and I see no reason why (in such cases of necessity as these, where either such a course must be taken, or this great Ordinance wholly omitted or profaned) we may not also allow of pastorall suspension.

Object. 2. A second objection Mr *Jeanes* makes, *viz.* That all our Arguments to justify the unlawfulnessse of a Ministers giving the Sacrament to such as he knows to be scandalous, will faile us in two cases in Presbyteriated Churches: 1. In case the major part of the Eldership will acquit the scandalous sinner, then he saies, we grant the Minister may admit them. Or 2. In case the scandall be known to the Minister alone, and no prooffe can be made, and the party will not confesse.

Sol. I must confesse these are two hard cases, and the only hard cases I know which can be put as to this point.

1. But

1. But who are they that have been so free of their confessions to grant, that in case an Eldership, will contrary to the judgement of their Pastor, and directly contrary to the rule justify the wicked, the Minister ought to give the Sacrament to them, I cannot tell. Suppose one be proved to have committed Incest the night before the Sacrament, and stands to justify it, and the Minister calls his Eldership and proves the fact to them, and they in a faction will acquit him, shall this Minister be bound to administer the Ordinance to this wretch? I hope Mr *Jeanes* shall never perswade me to that faith. No, but it is my duty in such, or such like evident cases to forbear any administration, and appeale from the Congregationall to the Classicall Presbytery, and if that will not relieve him, from thence to the Provinciaall, and from thence, if need be, to a Nationall Assembly; it is to be hoped that by some of these he will be relieved, if not I should thinke it my duty to submit to their censure rather than profane Gods Ordinances: and wait till God reformed such Churches; if the case were doubtfull, the matter differs: but where the rule plainly judgeth, mens neglect of their duty will not justify me in sinning against mine.

2. As to the second case, I know no reason but in such a cause the Minister may stand as a witnesse, and the rest of his Eldership; I am sure it will be more justifiable than for him to give the Sacrament to one manifestly unworthy. Therefore I say, there is no necessity urging a Minister in any case to give the *Lords holy things* to dogs and swine; we may conceive necessities, but sinnings of this kind will prove our free acts.

Object. 3. A third Argument against us. I find in Mr *Jeanes*, he saith he hath it out of *Suarez in tertiam partem Thom. disp. 67. sect. 4.* he urgeth it thus.

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Suarez in tertiam p. Thomae disp. 67. sect. 4.

Mr Jeanes p.
116, 117.

This is not a
literall translation
of Suarez.

“ It is requisite for the common good, and convenient order both of Church and Commonwealth that all common favours which are publickly to be dispensed and distributed according to the dignity of private persons should be dispensed by publick persons designed thereto, not according to the private knowledge of this or that man, neither of that Minister, but according to a publick and notorious cognizance, and whosoever doth, by his offence against God, lose his right and interest to the holy things of God, he must lose it in the face of the Church before it can be denied him in the face of the Congregation, and he is to be judged as in all other cases, not by any mans, nor by any Ministers private knowledge, but according to proofes and allegations; for the common good necessarily requireth that such publique actions of this nature should be regulated by a kind of publick, not private, knowledge, which once admitted into judicature would soone fill up the Church and State with a world of scandals, injuries, and inconveniences, for hereby a wicked, or a peevish, and pettish Minister may without trouble publickly disgrace, and repell from the Supper whom he please. &c.

Sol. To this I answer: First, This Argument is but meerly rationall. And if a Ministers duty in this be (as we have endeavoured to prove) expressly concluded in Scripture, it is not to be considered against Scripture Precept. *Rationes contra fidem sunt derisibiles.* But secondly.

Let us consider the strength of this Reason: As it is brought by a Schooleman, so it is determined by a Schooleman insufficient. *Gabriel Vasques* saith,

The invalidity of the Reason appears in this. The due execution in Law is a common good in the Common-

Aqu.

Gabriel Vasq.
t. 2. in tertia p.
Thome dist.
209. q. 80. art.
6. cap. 40.

Commonwealth, and doubtlesse ought to be (ordinarily) administred to all impartially, according to the letter of the Law, it is every mans common favour. But now put the case, that two witnesses came and swore against the life of such a man: that he did such a murther on such a day in such a place, and the Judge knew that this man was at that time one hundred miles off that place, and were with *him*, and he should tell the Jury so, yet they would find this man guilty of the murther, will any man say, that it is the Judges duty to *condemne him* whom his certaine knowledge justifies in his conscience as wholly innocent? If mans Law should lay any such Obligations upon the publike Minister, surely Gods holy Law doth not. So that the Maxime is not alwaies true, that *common goods must be dispensed or denied, according to common publike cognisance*. For if the executing of the Law (which is a publike common good) must tend to the breach of the divine Law, or doth evidently appeare against the end of the Law, if there should be a proceeding according to the strict rigour of it. The Judge may lawfully, yea, and ought to suspend his own act, and submit himselfe to the judgement of another Court.

2. Things that are common goods must be dispensed out to none but those who have a common right. It will easily be granted, *that the ignorant and scandalous have not a common right* with those who are knowing and holy. Let any but make out that they have a common right, (which, by the way, only faith in Christ can give them) and I know no Minister will deny them the Ordinance. The benefit of the Law is a common good, and to be denied to none that are *Natives*. Suppose a Stranger comes and demands the benefit of it, none knows but he is a *Native*, only the Judge knows, or at least hath vehement grounds

Exemplum etiam iudicis quod in confirmationem allatum est, non putamus in universum verum, quia accidere potest interdum, ut ipse non possit uti scientia publicâ, sed propter scientiam suam privatam alio remedio uti debeat pro salvandâ vitâ innocentis, &c.
 Gab. Valq. ib. There is a double right, i. Jus hereditarium, this they have common, as baptized persons.
 2. Jus aptitudinarium, this they have not in common.

to suspect he is none, shall not the Judge require him to prove that he is a native Englishman, or naturalized before he gives him the benefit of the Law.

3. For the disconveniences may come through the Ministers peevishnesse, &c. I confesse, there may be some, but I know not how they should be prevented; they may in some measure be cured by a liberty of appeal for the party, who shall conceive himselfe injured, to higher Presbyteries; If there be none such, I know no remedy while the Church is in that disorder.

I have met with no more Objections, and shall need enlarge no farther upon this question: only I thinke Mr *Jeanes* his fourth Argument is considerable.

Argument.

The power of administration of the Lords Supper is wholly committed to the Minister, the Eldership cannot deale it out. Now it is very improbable that the Lord should have left the administration wholly to them, and not a sufficient power to them in such exigents as these to preserve the purity of it.

2 Chro. 30.2.

Besides, it is easily evidenced, that in extraordinary cases something preter-regular and extraordinary may be done, yea, and ought to be done to preserve the purity of Ordinances; at *Hazekiahs* Passover, because the Priests were not sanctified, the Passover was deferred to the second month, ver. 17. The Levites killed the Passover, yet the Lord accepted the service, ver. 20. God himselfe for the purity of his Ordinance, and his peoples Communion, dispensed with the Order which himself had instituted, *Ex. 12.* as may be seen *Num. 9.*

It is true we ought to be tender of Gods Order, but some points of order may, for purity sake, be dispensed with for a time.



CHAP. XIII.

QUEST. 3.

Whether Suspension (juridically or ministeriall, privative or positive) distinct from absolute Excommunication, be a dreame of the Pharisees or no, or whether it hath not been the constant judgement and practice of the Servants and Churches of Christ in all ages?



After Boatman tells us, *he saith it, yea,* and againe *he saith it,* that Suspension distinct from Excommunication is a dreame of the Pharisees; yea, and it was a Pharisaicall dreame that invented it. It is no matter what he saith, the question is whether it was so or no.

1. If he meanes by the *Pharisees* that particular Sect amongst the Jews so called, he scarce speakes sense, for they never owned the Ordinance of the Lords Supper, and how they should invent *Suspension* from it I cannot tell.

2. He

2. He speakes it ancient enough, as *old as Christs time.*

But because I am willing to beleeve he thought he spake sense, I conceive his meaning was,

That it was an invention of some particular men, who were of proud pharisaicall dispositions, and would bring in their inventions to mingle them with Gods Ordinances.

If he spake sense, this was his meaning; and if it were, it was one of the most bold and ignorant slanders of the Churches and Servants of God in all Ages that hath been heard, and as impolitickly spoken for his own credit; when any one, who hath either looked into *Fathers, or Schoolemen, or Divines* of any sort, *Papists, or Protestants*, and those of any persuasion, *Episcopall, Presbyterian, or Independent*, as to Church Government, is able to say, that either he spake against his knowledge, or else never read any of them, (the latter of which (out of charity to him) I am most apt to beleeve.) But if they were *Pharisees*, and dreaming *Pharisees* too, they were many of them holy and learned dreamers. And the Church of Christ hath from Christs time been in a dreame till Mr *John Boatman* awakened it; and we hope to prove anon that this confident Gentleman was the *Dreamer* himselfe, whose tongue ran (like a wild fancy in a dreame) when the eyes of his understanding were sealed up with lamentable ignorance of the generall practice of the Churches of God: It was bad enough for *Josephs* eleven Brethren to call him *Dreamer*, but surely it had been worse for him, *the younger*, to have called all them so. If Mr *Boatman* had been some grave *Doctor in Divinity*, some *Bishop, or Archbishop, or Pope*, the Censure had favoured of a great deale of more ignorance, and boldnesse, than judgement, or discretion; but for one who never so much as took
the

the lowest degree, not staying at any University halfe so long as is required of him that would commence Bachelor of Arts, and if he had taken his degrees, had not yet been Master of Arts above foure or five yeares standing, to censure so many *Reverend Fathers*, Learned and Acute Schoolemen, so many holy and Reverend Divines of all sorts, yea, and so many Churches, all as *Dreamers*, Pharisaicall dreamers too, was enough to let the world know the Character of himielfe. But let us a little examine how many this young *Rabbi* hath at once called *Dreamers*, *Pharisaicall Dreamers*, *bold usurpers of Christs authority* &c. I shall only premise this one thing.

That I shall not undertake to prove their judgement as to this, or that sort of Suspension, whether by the *single Pastor*, or the *Presbytery*. For although there be sufficient ground in Scripture to prove the divine right of *Ruling Elders*, and sufficient Record to prove that they were in the Primitive Church, as our Learned Brethren of the Province of *London* have proved out of *Tertullian*, *Origen*, *Basil*, *Optatus*, *Albaspineus*, *Hierom*, *Augustine*, *Gregorius Magnus*, &c. And our learned Countryman Mr *Brinsly* hath proved out of *Deane Nowels* Catechisme, which quotation is evidently true from the ancient Copies of that Catechisme Greeke Latine printed, as also in the Latine Copies, yet I know there are many that do question the divine right of the Ruling Elder.

But it is enough to me if I can prove that in all Ages some have been kept from the Lords Supper (by whom matters not, whether by the *Presbytery* or single Minister) who yet were not excommunicated.

And this I hope to do; which if I do let the world judge whether it be such a dreame as we are ignorantly told it is.

And with what humility my Antagonist hath condemned

*Vindication of
fides divinum, p.*

12.

Text. Apol.

c. 39.

*Orig. l. 3. contra
Celsum.*

Basil in Ps. 33.

Optatus. l. 1.

adv. Parmen.

Albaspin. ibid.

Hieron l. 3. 2.

Aug. ep. 137.

l. 3. con. Crescon.

c. 56. Sermon. 19.

in Psal. 35.

Greg. Mag.

l. 11. ep. 19.

demned Fathers, Schoolemen, Divines of all sorts, in all Ages, of all perswasions, yea, all reformed Churches, and our ownever since the first reformation, as dreamers, and usurpers of a new authority.

As for the first Century, or one hundred yeares after Christ, we have no writings extant but those of the Apostles, except the constitution of some Canons of the Apostles, and some fragments of *Clement*, and of *Dionysius Areopagita*: (who was an ancient writer but judged by most long after) and some few Epistles of *Ignatius*, who according to *Helvicius* and *Eusebius* was made Bishop of *Antioch* one hundred yeares after Christ.

There is little credit to be given to the *Canons*, or the testimony of the pretended *Areopagite*, as to matters of fact in the first Century; for it is upon very good grounds supposed, that the Canons were made long after, and that *Dionysius* lived long after, but yet their writings being all the record can be pretended, let us examine what they say.

For *Clement* two Epistles I want them, and cannot examine what they say. In the pretended Canons of the Apostles, I find it insufficiently proved Canon 130.

If any Clergy man, or Lay man, excommunicated or suspended, go to any other City, and be received into Communion there, let him that receives him, and he who is received be both excommunicated.

Ἐἰ τις κληρικὸς ἢ λαϊκὸς ἀφωρισμένος ἢ τοις ἀδελφοῖς ἀπελθὼν ἐν ἑ-

τέρῃ πόλει δεχθῇ ἄνευ γραμμῶν συσλητικῶν ἀφωριζέσθω καὶ ὁ δεξάμενος καὶ ὁ δεχθεὶς, Canon. Apost. Canon 13.

Here is plainly Suspension distinct from Excommunication asserted; there were some ἀδελφοί as well as ἀφωρισμένοι.

For the pretended *Areopagite*, I see reason enough to beleeve he lived not in this Century, but admit
• he

he did, and he speakes plaine enough.

Here he tels us, that the *Catechumeni*, and the *Poenitents*, and *Energumeni* were excluded from the Lords Supper, which he tels us was administred to none but those who had perfect eyes to discern the Lords body, &c. This is sufficient, but this is not all.

μὲς ἐφίησι μὴ ἐπακῶσαι τῆς ψαλμικῆς ἱερολογίας καὶ τῆς ἐνθεῶν τῶν πανι-
έρων γραφῶν ἀναστρώσεως εἰς δε τὰς ἐξῆς ἱερουργίας, καὶ θωρίας καὶ συγκαλῆται
τέλεις, ἀλλὰ τὲς τελείας τῶν τελεστιῶν ὀφθαλμοί. Dion. Arcop. cap. γ.
ex edit Morellii octavo. 1562. p. 141.

For presently after he subjoyneth, that if Penitents ought not to be admitted, much lesse ought profane persons, who lived in lusts, and testified no repentance; who he saies should be admitted to no other Ordinance but the preaching of the Word. I will transcribe the place.

Ὅμαι δὲ ἐξω πρὸς τὴν μᾶλλον δὲ οἷδα ταρῶς ὡς καὶ τῶν
ἱεραρχικῶν ἀμιγρῶν διακρίσεις πρὸς τῶν οἷδεν ἱερουργί-
ας ἀναστρώσιν ἐνέργειαν ὅσοι τῆς θεοειδῆς ἀποσύνεως ζωῆς,
ὁμόφρονες τε καὶ ὁμότροποι τοῖς ὁμοδίοις, γίνονται δαίμοσι
τὰ μὴ ὄντως ὄντα καὶ ἀθανάτως κλητὰ καὶ αἰωνίως ἡδέα δι-
εχά-
την καὶ αὐτοῖς ὀλέθριον ἀνοησίαν ἀποσφερόμενοι τὴν προσυ-
λον δε καὶ πολυπαθεσίαν ἀλλοίωσιν, καὶ τὰς ἀλλυμένας καὶ φθο-
ροποιὺς ἡδονάς, καὶ τὴν ἀβέβαιον ἐν τοῖς ἀλλοίοις ἐκ ἔσαν
ἀλλὰ δοκέσαν ἐν πάθει ἐπιθυμῶντες καὶ ἐνεργῶντες, οἱ πρῶ-
τοι δ' ἐν οὐλοῖ καὶ κυριώτερον ἐκείνων ὑπὸ τῆς τῆς κείνων δια-
κριτικῆς φωνῆς ἀφορίζεσθωσαν, καὶ θεμιτόν αὐτοῖς ἔστω τι-
νὸς ἱερῆς μετασχῆναι καὶ τῆς τῶν λογίων ἐπιστηπλικῆς. ἐπὶ τὰ
κρείττω διδασκαλίας. Εἰ γὰρ ἡ τῶν θείων ὑπερκόσμιος ἱερυ-
γία καὶ τὲς ἐν μέλανοι καὶ τὲς πρὸς αὐτὴν ἡδὴ γεγενοτάς ἀπο-
κρύπτει τὰ μὴ παντὶ ἱερῶτατον προσιεμένη, προσφώνει
δε καὶ τὴν πανάγως, ὅτι καὶ τοῖς κατὰ τὴν πρὸς τὸ τῆς θεοει-
δῆς

Τὲς δὲ καλῆ-
χρῆμενος ἐνε-
ργῆμενος τε καὶ
τὲς ἐν μέλα-
νόια ὄντας ὁ
τῆς ἀγίας ἱε-
ραρχίας θεο-

Ibid p. 144.

This quotation
being so full to
show what per-
sons in the Pri-
mitive Church
were suspended,
yet not excom-
municated,
though it were
something too
large, yet I have
transcribed it
all.

δὲς ἄκρον ἡτελῶς ἐξασθενῶσιν ἀθέατο· εἰμι καὶ ἀκοινώνητο,
 ἀποσοβῆι γὰρ ἢ κατὰ πᾶν ἀμιγρὰ ἢ φωνὴ καὶ τὸς μὴ δυναμέ-
 νες συνδεθῆναι τοῖς τῶν θειωτάτων ἀξίως κοινωνοῖς πολλῶ
 γε μᾶλλον ἢ τῶν ἐμπαθῶς πληθὺς ἐνεργουμένων ἀνέρι· ἔσαι
 καὶ πάσης ἀλλοτρίας τῆς τῶν ἱερῶν ἐποψίας, καὶ κοινωνίας.

Ἐπεὶ δὴ τὸ θεῖον γεγόνασιν ἔξω νόου καὶ τῆς ἐπικειμένης αὐτῶς
 ἱερουργίας οἱ τῶν τελειῶν ἀμύητοι καὶ ἀτέλεστοι, καὶ πρὸς αὐτοῖς
 οἱ τῆς ἱερᾶς ἀποστάται ζωῆς ἐπομένως δε τέτοις οἱ πρὸς τὰ
 τῶν ἐναντίων δέματά τε καὶ φάσματα δι' ἀνανδρίαν ἐπα-
 θῶς ὡς ἐκἀφικόμενοι δια τῆς πρὸς τὰ θεῖα συντόνῃ καὶ ἀνενδύ-
 τῃ συννέουσιν ἐπὶ τὸ θεοειδὲς ἔξωθεν ἀκίνητον καὶ δρασθήριον
 εἶτα πρὸς αὐτοῖς οἱ τῆς ἐναντίας μὴ ἀποσάντες ζωῆς οὕτω
 δε καὶ τῶν φαντασιῶν αὐτῆς ἔξει καὶ ἔρῳτι θείῳ καὶ ἀμιγρῇ κα-
 θαρθέντες, καὶ μετ' αὐτῶς οἱ μὴ καθάπαξ ἐνοειδῆς καὶ νομι-
 κῶς ἐπὶ τῶν ἀμωμοῦ καὶ ἀλώβητοι παντελῶς, οἱ πατέρες, &c.

I have been willing to transcribe this passage fully, because it speakes so fully to our case. *Dionysius* in this Chapter doth professedly treat concerning the Lords Supper. and here concerning the order of administring, in the first place he tels us, some were put away, or went away. 2. Then the Administration proceeded.

Now who were they who were enjoyned to go away? he reckons severall sorts:

I. Ἀμύητοι καὶ ἀτέλεστοι, those who were yet not made compleat members of the Church, that had never yet been initiated in those holy mysteries; doubtlesse, by these he meanes the *Catechumens*, such as God had begun to worke upon, and they had evidenced some good affections to the doctrine of the Gospel, but had not yet sufficient knowledge to fit them for either Sacrament; and this is conforme to what *Renatus Laurentius de la Farre*, in his Annotations on *Tertullian*, tells us: This order of Converts were likewise by *Tertullian* and *Cyprian*, &c. called

Audien-

In lib. 4.

Tert. advers.
 Marc.

Audientes, & Auditores, and they had a particular Teacher. *Eusebius* tells us *Pantænus* was their first Teacher, then *Clemens Alexand.* afterward *Demetrius* made *Origen* their Teacher; and *Cyprian* tells us, that with the consent of the Presbyters he after made *Optatus* their Teacher. Now these were the first sort, which were not come to the Table, saith *Dionysius*; and so *Pachymeres* expounds him *οἱ κατηκείμενοι*.

Euseb. l. 5 l. 6. cap. 3.

Cypr. ep. 22.

2. The second sort excluded he saith are *οἱ τῆς ἐσχάτης ἀποστάται ζωῆς*. Those who had apostatized from an holy life. By these doubtlesse he meanes scandalous sinners who had been former Professors, otherwise they could not be Apostates. *George Pachymeres* expounds it *ἐμπαθεῖς ὡς ἀποστάται τῆς θείας ζωῆς*, men given up to vile affections, who had returned to their former lusts.

3. The third sort were those *οἱ περὶ τὰ τῶν ἐναντίων δέμαλά τε καὶ φάσματα δι' ἀνανδρίαν ἐμπαθεῖς*, &c. such as through the terrours of persecutors had been tempted to sin and fallen into it, &c. There are two or three other sorts, mentioned by him, who were kept away, such as were *Penitents*, that is, who had fallen into sin, and the Church had appointed them a time of shame, and repentance after the profession of their resolutions to amend; and lastly, those who were not altogether *ἄμωμοι καὶ ἀλώβετοι*, without any scandall or spot, these were all removed, saith *Dionysius*, before the Lords Supper was administred, but surely these were not all excommunicated, here is not a word of that. Those who will see more may looke into *Maximus* and *Pachymeres*, the two Scholiasts upon *Dionysius*. I have not translated the passage because it was large. But *Dionysius* saith plainly that such as are *ἐμπαθεῖς*, &c. men given to their lusts, &c. should much more be kept from the Lords Table than either *Catechumens* or *Penitents*.

I know none else in the first Century, but *Ignatius*, who hath left us any Writings, and it is questionable whether any of these, or his either be γνήσιοι or no. But doubtlesse *Dionysius* was ancient, though I beleve not thus ancient; his Scholiast *Maximus* lived within the fourth Century. Let us see what we have in the second Century, *ad annum Christi 200.*

In this Century we have *Justin Martyr*, who hath something considerable extant to tell us the practice of the Church in his time, and he hath spoken fully enough to our purpose in his second Apology for the Christians, which *Helvicus* saith he wrote about the yeare 160. where he tells us, how in those daies they administred the Ordinance of the Supper, and hath the e words.

This nourishment (saith he) is with us called the Eucharist, of which none may partake with us but he,
1. That beleeves our Doctrine to be true. 2. He that is washed with the Laver of Regeneration for the remission of sins. 3. *He that lives so as Christ hath Commanded.*

We desire no more than the recovery of this ancient Discipline of the Church, viz. that none may be admitted to the Lords Supper but such as first are baptized. Secondly, *Such as beleve the Doctrine of the Gospel*, which they must know before they can beleve. 3. *Such as do not live according to the rule of the Gospel*; but if none else were admitted in *Justin Martyr's* time, questionlesse there were some suspended who were not excommunicated.

In this Century also lived *Tatianus, Melito, Irenaeus, Theophilus Antioch, Policarpus, Apollinaris, Athenagoras, Clemens, Alexandrinus, Pantanus, Tertullian, &c.*

If testimonies could be produced out of these it were to little purpose, *Justin Martyr* having sufficiently evidenced for that Century. But the truth is, some

Καὶ ἡ τροφή
αὕτη καλεῖται
παρ' ἡμῶν εὐ-
χαριστία ἥ ἐστι
δεν, ἀλλὰ με-
ταχρῆν ἐξόν
ἐστὶν ἡ τῷ πι-
εῖν ὀν ἰσχυρὴ
εἶναι τὰ δι-
δασκόμενα ἵνα
ἡμῶν καὶ λυσ-
μένω τὸ ὑπὲρ
ἀφάρσεως ἀ-
μαρτιῶν, καὶ εἰς
ἀναγέννησιν
λύτρον ΚΑΙ
Οὐτως βί-
βλι ὡς ὁ χρι-
στὸς παρέδο-
κεν. Just.
Mart. Apol.
2. ex edit.
Lutet. Paris.
1615. p. 97,
98.

some of them have nothing extant, and others very little, and upon restrained subjects, in the handling of which they were not led to this theme. And in those pieces of *Clemens Alexandrinus* and *Tertullian* I find very little spoken concerning the discipline and order of the Church. Something there is in *Tertullian*, but *Justin Martyr* hath already spoken enough for this Age considering the occasion of his speaking, it was in an Apology for all Christians in his Age, and Apologizing for them he sets out their pure worshipping of God, and inoffensive practice.

From the yeare two hundred to the yeare three hundred.

In this Century were severall Synods, but none of which we have any Record but only a Provinciaall Synod, called *Consilium Anshyritanum* by *Gratian*. *Genebrard* in his Chronology puts this Synod anno 298. *Helvicus* anno 312. *Caranza* and Mr *Gillespy* anno 308. certaine it is it was either in the latter end of this, or the beginning of the next Century. I shall with learned *Genebrard* account it into this. *Caranza* saies it was before the Oecumenicall Council of *Nice*, but in what Emperours time is not determined. But in that Council we find Suspension established with a witnesse. That for some sins, if any committed them before he was twenty yeares old, he should spend fiftene yeares in penitence before he should be admitted to pray with the Church, and five yeares he should have no more than a communion in Prayers with the Church, and afterwards be admitted to the Lords Table. This Canon may be seen in *Caranza*, p. 28. can. 16. I find the Greeke Copy thus elsewhere.

Περὶ τῶν ἀλοφυσάμενων ἢ καὶ ἀλοφισομένων ὅσοι πρὶν ἑικοσι ἐταῖς γενέσθαι ἡμαρτον πέντε καὶ δέκα ἔτεσιν ὑποπέσοντες
κοινωνία ;

κοινωνία: τυγχάνεισαν τῆς ἐς τὰς προσευχὰς ἔτι ἐν τῇ
κοινωνίᾳ διαλεξάντες ἔτι πέντε τότε καὶ τῆς προσφορᾶς
ἐραπτέσθωσαν.

I neither justify this Council, nor this Canon of it in all things, but if there were such a Council, and so ancient as we are told, it plainly shews us Suspension distinct from Excommunication was so ancient in the Church of God; the same is also confirmed by the 4, 5, 6, 7, 8, 9. Canons of that Council; the Copies of which may be seen either in the booke called *θεολόγων διαφορῶν συγγράμματα* Greek-Latine, or Latine in *Caranza* and *Benius*, &c. The two most Famous Fathers in this Century were *Origen* about the year 202. and *Cyprian* 250.

O. ig. in Levit.
Homil. 23.

Origen hath some, not obscure, hints of the judgment of the Church in his time. — *Cibus iste Sanctus non est communis omnium, nec cuiuscunque indig-
ni sed Sanctorum est.*

Severall other hints are in *Origen*, though he nowhere speaks directly to the case.

For *Cyprian*, he that reads his tenth Epistle *ad clerum de Presbyteris*. &c. or his book *de lapsis*, will find enough: I had thought to have transcribed some passages: but I am prevented by Mr *Gillespy* in his *Aarons Rod*. l. 3. cap. 17. where the Reader shall find them quoted.

From the year three hundred to foure hundred.

In the Century, besides other Councils, was the famous Oecumenicall Council of *Nice*, and for Ancients, *Arnobius*, *Athanasius*, *Hilary*, *Macarius*, *Optatus*, *Basil*, *Greg. Nyssen*, *Nazianzen*, *Epiphanius*, *Ambrose*, *Chrysostome*, *Hierome*, *Austin*; Some of these will doubtlesse tell us the practice of the Church in their times.

For

For the Council of *Nice* we have an imperfect Record, but if those Canons, which are printed as theirs, be so, they speake plaine enough, *Can. 11.*

Περὶ τῶν Παραβάτων χωρὶς ἀνάγκης ἢ χωρὶς ἀφαιρέσεως ὑπαρχόντων ἢ χωρὶς κινδύνου ἢ τινὸς τοιούτου, ὁ γέγονεν ἐπὶ τῆς τυραννίδος Δικινίου ἐδόξε τῇ συνόδῳ εἰς ἀνάξιτοις ἢ τὴν φιλανθρωπίας ὁμῶς χρησεύσασθαι εἰς αὐτοὺς ὅσοι ἐν γνησίᾳ μεταμελῶνται τρία ἔτη ἐν ἀκρωμένοις ποιήσουσι, οἱ πρῶτοι, καὶ ἑπτὰ ἔτη ὑποπεσύνται, δύο δὲ ἔτη χωρὶς προσφορᾶς κοινωνήσουσι τῷ λαῷ τῶν προσευχῶν.

*Concil. Nicen.
Can. 11.*

Reader, this Synod was questionlesse the most glorious Orthodox Synod that ever the Church of Christ could glory in. Here were 318 of the most eminent servants of Christ, in the worke of the Gospel, which the world then afforded. These all determine, that such sinners as were scandalous, though they had sinned through temptation, for feare of their lives or estates, (*worshipping Idols, I suppose they meant*) though they did professe repentance, yet they should give three yeares prooffe of it before they should have any communion with the Church; if in this time they were found not to contradict their profession, they were admitted to some Communion, but no otherwise, than penitents for seven yeares more, after these ten yeares they must have no nearer communion than in prayer for two yeares longer; here was a Suspension of ten yeares for scandalous sins, distinct from Excommunication: were all these dreamers thinke we? For the length of time I do not justifie them, nor can I altogether condemne them, considering the juncture of time, and state of the Church then.

In this Century, they say, was *Concilium Neocaesariense*, if it were so, and we have a true account of their

their acts. In their second Canon they decree, that if a woman marry two brothers she should be rejected to her death; ἐξωθείσθω μεχρὶ θανάτου, yet it is plaine she was not excommunicated so long, for in the same Canon they determine she might have the Sacrament given her in her dying houre.

In the same Century was *Concilium Gangrense*, who in the preface to their acts do plainly distinguish ἀνοινώτερον καὶ κεχωρισμένον, one who is denied Communion with the Church, and one who is quite separated from it.

What the Council of *Arles*, determined in the same Century is plaine.

The first Council of *Arles* Can. 11. Can. 12. Can. 23. plainly establish Suspension distinct from Excommunication.

Caranza p. 55.
α.

The second Council of *Arles*, in the same Century, determines the Suspension of such from the Lords Supper for five yeares, as had, through feare in time of persecution, sacrificed to Idols. See also Canon 20, 25.

Concilium Elebertinum, in which, *Caranza* saith, were nineteene Bishops, doth plainly distinguish betwixt some sinners, to whom the Sacrament at death should be denied, and others who should be suspended from it, but yet might have it at their death, desiring it, which if they were excommunicated they could not, V. Can. 1, 2, 3, 14, 21, 31, 40, &c.

Aarons vol. 1. 3.
c. 17.

For particular men in this Century, the Opinions of *Basil*, *Thaumaturgus*, *Chrysostome*, *Ambrose*, *Augustine*, are evident in their severall workes.

Basil is enough for all, in his Canonick Epistles *ad Amphilochem*, see Canon 34, 38, 44, 56, 57, 58, 59. for murder, he determines twenty yeares suspension, Can. 36. for man-slaughter eleven yeares, Can. 57. for Adultery, nineteene, Can. 58. for Fornication, eight yeares, Can.

Can. 59. for *theft*, though the thiefe first accused himselfe, one yeare, Can. 61. for *perjury* eleven yeares, Can. 64. But if they before gave good evidence of their repentance and change, they were to be admitted sooner, Can. 74.

It were an easie but tedious worke to shew that this was the judgement of the succeeding Councils and Fathers, but if we could not, these were the most pure and incorrupted times of the Church: and surely the Servants of God were not all this time in a dreame.

For the time of Antichrists prevailing, betwixt the time of the purer Church and the beginnings of Reformation by *Luther* and *Calvin*, we shall easily know what was the generall opinion by the Schoolemen, and by their decretalls and Councils: the Schoolemen most of them handle this Question.

An peccatori hoc Sacramentum petenti Sacerdos denegare debeat?

Whether if a Sinner desire the Sacrament of the Lords Supper the Priest ought to deny it him? They generally distinguish betwixt a *secret sinner* and a publike and *notorious sinner*, and betwixt his desiring it in private and in publike.

1. They all generally determine, that if the sinner be a manifest open sinner, the Priest ought to deny it to him, (though not excommunicated) which is enough for to prove Suspension distinct from Excommunication.

They are not so well agreed in determining *who should be accounted publike notorious sinners*: Nor whether the Priest may not in some cases deny the Lords Supper to *Occulto peccatori*?

Gabriel Vasquez assures me that all the Schoolemen do agree, that the Sacrament of the Lords Supper is to be denied to an open sinner, of whose repentance there is no evidence.

T

I

Vasq. in tert. par. Thom. 1. 3. q. 80 disp. 209. cap. 2.

In quâ re scholastici omnes, ut dixi, constanter affirmant, publico peccatori, nimirum de quo non constat, ad meliorem suam fuisse conversum publice etiam, Eucharistiam denegandam esse, ibid.

I said before, they are not so well agreed who shall be judged a scandalous sinner. *Adrianus*, in his questions *de Eucharistia*, saies, he is a publike scandalous sinner if his sin be known to *ten persons*. *Sylvester* and *Navarrus* thinke enough if it be known to six. *Dominicus Sotus* and *Vasquez*, thinke that suspicion is not enough, but the party must appeare scandalous, either 1. *Per sententiam*, he being declared so by the Judge; or 2. *Per confessionem ab ipso in iudicio*, or by his own confession in Court; or 3. *Per rei evidentiam*, when the thing is evident and cannot be denied. But though they disagree here, yet they plainly enough agree, as to the granting a *Suspension distinct from Excommunication*.

Now that this is the concurrent opinion of the Schoolemen, I shall prove by referring the Reader to those places in *Bonaventure*, *Aquinas*, *Durandus*, *Becanus*, *Halenfis*, *Estius*, *Vasquez*; where they professedly handle the question and give Arguments for it. *Vasquez*, as I said before, tels me, it is the unanimous Vote of all his Brethren of the Schooles; I am sure it is the determination of all these (which prove it the opinion of the Schoolemen in all Ages) *Bonaventure*, *Aquinas*, and *Durandus* being all betwixt 1250. and 1300. *Vasquez* (saith *Helvicus*) died 1604. and *Estius* died 1613. as may be seen in the account of his life, and Writings prefixed to his Commentaries on the Epistles.

If Suspension distinct from Excommunication be a Dreame, these were some of the learned Dreamers.

It remaines that we examine the judgement of others, and it is no great matter to whom we turne, let them be *Papists*, *Lutherans*, or *Calvinists*, we shall find them all in this point ὁμοψήφους

As for *Papists*, I shall not trouble my Reader with quotations out of them (though it were a very facile

Bonavent. in l.
4 sent. dist. 9.
art. 2. q. 4.
Duran. in sent.
dist. 9. q. 5.
Estius in l. 4.
sent. dist. 9.
scilicet 4.
Vasq. in 3. p.
Thom. 3. q. 8.
art. 6.
Alex Halen in
4. p. sum. q. 11.
art. 3.
Aquin. sum. 3.
p. q. 80 art. 6.
Becan. in sum.
Scholast. Tbol.
p 3 c. 5. q. 8.

cile thing to do) partly because the ignorance of some may judge it one of their superstitious practices, and partly because their Schoolemen have spoken enough to let us know their minds; to which *Salmeron* may be added, who hath spoken enough to prove it in a place I have before quoted.

*Salmeron. l. 5.
tract. 50.*

For the opinion of the Churches of the *Switzers*, it is not considerable in the cause, because most of their Churches have no Excommunication at all, and so could not hold Suspension as distinct from it, yet I observe that none of them plead for admission of any to the Lords Table, but such as make a profession of their faith and repentance, so *Brentius*, *Bullinger*, *Gualther*, &c.

Philip Melancthon, who was one of the first Reformers in *Germany*, hath said enough, as it is recorded by *Christophorus Pezelius*.

*Pezelii pars
off. argum. &
resp. theol. con-
texta ex scrip-
tis Melanct. de
Excom. p. 409.*

In veteribus Canonibus duo gradus sunt poenarum, separatio à poenitentia & excommunicatio à poenitentia. Separatio est poena qua homo per sententiam Ecclesiae cogitur aliquantisper omittere officium publicum, & usum Sacramentorum, ut exploretur ejus obedientia an volens statim emendaturus sit, & veniam petiturus, an vero contumaciter defensurus errorem. &c.

*Melancth. in
Eib. 287.*

Altera poena ultima, & summa in Ecclesia est Excommunicatio, &c.

This is plaine enough for our purpose.

The next which I shall name of these holy and learned men, whom Mr *Boatman* hath called *Dreamers*, &c. amongst the rest is holy *Bucer*.

*Bucer in Com-
ment. in Ephes.
cap. 4.*

Et Cavendum est Ecclesiis ne cui causam praebeant sumendi sibi iudicium, in sumendo Sacramento salutis quod faciunt quicunque, absque verâ peccatorum suorum Poenitentia Sacramentis Domini communicant. Quamobrem si qui in gravius aliquod peccatum incidissent & in manifestum flagitium, ut Corinthius ille incestus inci-

derat, eos prisca Ecclesia quæ Christi disciplinam adhuc rectè tenebant, ligabant certo tempore ad agendam, hoc est demonstrandum poenitentiam per opera, & fructus veros poenitentiae, etiam si illos jam tum peccati sui poenitere appareret, id enim erat consentaneum vera poenitentia de tetriore lapsu, quæ (ut dictum) si vera sit, aliquandiu hæret, tum utile ad cavendum peccatum tam ipse qui ligabatur quam tota reliquæ Ecclesia, — Atque hinc est quod Divus Cyprianus tantopere urgebat, lapsis in persecutionibus, non illico dandam esse veniam, sed diu, ac iusto tempore eos agere poenitentiam, de quo v. Epist. ejus 2. & 3. lib. 1. & lib. 3. ab Ep. 14. ad 20. & in Sermone de lapsis. Item exemplum Ambrosii in legatione Theodosii apud Theod. 1. 3. c. 18. & apud Sozom. 1. 7. c. 24. Porro licet abstinendi sint ad tempus qui gravioribus peccatis Ecclesiam funestarunt, tamen severior debet esse Excommunicatio eorum qui Ecclesiam non audiunt, &c.

Calv. institut.
l. 3. cap. 12.
sect. 5, & 6.

In the next place let us heare what our Reverend Calvin saith, and he speakes plaine enough. In his fifth Paragraph, having spoken before of Church-Censures, he treats of the three ends which the Church aimes at in such Censures: 1. The glory of God. 2. The preservation of the Churches purity. 3. The amendment of the offender. In his sixth Paragraph he comes to shew the method and order of the Churches proceedings in Church-Censures, that he doth by making use of a former distinction he had laid down between *publike* and more *private* sins. By private sins he tels us, he doth not mean such as none know of, such as are the sins of hypocrites, but such whose nature is not so scandalous, &c. For open, grosse, publike sins, he tells us the Church need not proceed so gradually; 1. By private admonition. 2. Then by admonition more publike, &c. For lesser sins the Church takes no cognisance of them till private

vate admonition be refused when it comes to them ; if the offence be lighter, *sufficit verborum castigatio* (saith he) it is enough for the Church at first to admonish, and that, saith he, must be *levis & paterna, quæ non exasperet peccatorem, nec confundat, sed reducat ad seipsum, ut magis gaudeat se correctum quam tristetur.* But if the offences be of an higher nature, they must be corrected by a sharper remedy, for (saith he) it is not enough if one hath committed a scandalous sin, and grievously offended the Church, should he, reproved by words, but for a time he ought to be deprived of the Communion of the Lords Supper, till he hath given evidence of his repentance. — And this, saith he, was the way of the ancient and better Church, &c. But for Excommunication he determines that must be done after a great deale of waiting, and with a great deale of wisdom and caution, &c. thou maiest read him at large, whose discourse is too large indeed to be transcribed: This is enough to shew thee that he is one of Mr *Boatmans Pharisees and Dreamers* too ; (we shall have good company I hope anon.)

In this sixteenth Century were so many eminent men, that it were endlesse to transcribe all their testimonies to this truth ; thou hast, Reader, already heard what *Melancthon* and *Bucer*, and *Calvin* have speke, (who were all three within this Century.) I shall not trouble thee with many more.

What Reverend *Vrsine* thought may be read at large in his eighth Question *de Cœnâ Domini*, where he speakes to these two Questions : 1. *Qui ad cœnam accedere debent*, who ought to come to the Lords Table. 2. *Qui debeant admitti*, who ought to be admitted to it ? In answer to the latter he determines ;

“ Those are to be admitted by the Church, who by
 “ words and deeds professe true repentance, and who
 “ by the actions of their life expresse their professi-
 “ on

Ibid. Sect. 7, 8.
 9. 10, 11, 12.

Zach. Utinam
 in doct. Christ.
 2. p. de Cœnâ
 dom. q. 8.

“ on of faith and repentance, but they are (saith he)
 “ not to be admitted who barely say, they beleieve
 “ all things; for he who saith he beleeveth, and shew-
 “ eth it not by his works, is a liar, and doth in deeds
 “ deny what in words he affirmeth. For this he gives
 reasons, and answers objections largely in that Chap-
 ter, which the Reader may see in Latine or English.
 And that he thought this *Suspension* ought to precede
 Excommunication is plaine, for in the same Book in
 his fifth Question *de Clavibus*, He determines that
 Excommunication must be used as the last remedy to
 correct those who are found impenitent. And in the
 preceding Question he proves by fourteen Arguments
 that scandalous persons ought to be kept from the
 Sacrament of the Lords Supper (which I wish those
 who are so zealous for the profanation of that Or-
 dinance would seriously weigh) possibly they might
 amaze their consciences (if they have any) more than
 Mr *Boatman's* startling reason scares us.

I confesse, in this Century I find severall of the
 Germane Divines pleading for promiscuous Com-
 munion, especially *Wolfgangus Musculus*; but they
 are not so considerable in this cause, because their
 Judgements are also against all Church Discipline
 where there is a Christian Magistrate. The Lord
 hath made their names upon other accounts excee-
 ding famous, though in point of Church Discipline
 they have no name in the Church. God shall reveale
 this also to those Churches (as we hope.)

Pet. Mart. loc.
 com. Claf. 4. 6. 5.
 sect. 7.

What was *Peter Martyrs* opinion is plaine from
 his common places, where he tells us in what order
 the Churches of God formerly proceeded to the so-
 lemne sentence of Excommunication: he indeed tells
 us, that their severall degrees of *Catechumeni*, of
 which some were *Audientes*, some *Competentes*, and
 of their *Pœnitentes*, of which they had foure sorts.

(all

(all of which were kept in the Primitive Church from the Lords Table, at least all but their fourth degree of Penitents,) cannot be proved from Scripture. But in his fifteenth Section moving this Question, what should be done in reference to scandalous sinners, if the community refused to consent to their Excommunication, He answers: *Saltem id curandum esse, ut damnatis atque convictis, de publicis & manifestis criminibus pastor Sacramenta non distribuatur.* Care at least must be taken that the Pastor doth not administer the Sacrament to such as are convicted of grosse sins; from whence it is plaine, that he judged some that might be kept from the Supper of the Lord who were not Excommunicated. And that Reverend mans judgement is not so clearely to be judged from his common places (which were collected out of his works by others, and by them published) as by the Book called *Reformatio legum Ecclesiasticarum* (of which more anon.)

In the next place let us heare what *Polanus* thought, whose judgement the Reader shall find in the second part of his *Syntagma*, l. 7. c. 18.

Where he tels us, that the Publike Censures of the Church are three: 1. *Admonitio*. 2. *Abstentio*. 3. *Excommunicatio*; Admonition, Suspension, and Excommunication.

Publike Suspension, saith he, is when in the face of the Church he is commanded to abstaine from the Sacrament of the Lords Supper, who either against a private prohibition intrudes, or whose sin is so scandalous that the Pastor of the Church cannot, without scandall to the faithfull, administer the Sacrament to him. So Ambrose suspended the great Emperour Theodosius.

Come we now to learned and Reverend *Zanchy*, who hath a large discourse upon this point in his first
Book

Polan. Syntag. Theol. l. 7. c. 18. Abstentio publica usurpatur, cum coram Ecclesia jubetur abstinere Sacrae Cœnæ usu is qui contra privatum interdictum aliis ad mensam domini accedentibus se ingerit, &c.

Zanch. in epist.
l. 1. in ep. ad
Fred tert.

A: quorum pec-
cata sunt omni-
bus nota, & quo-
rum etiam per-
tinacia nemini
est ignota, hos
ex verbo Dei
cum tota vetu-
state & doctis-
simis quibusque
nostri sæculi
contendimus ad
Cœnam Domini
minimè esse ad-
mittendos ib.

Lambert. Da-
neus in Isagoge
Christi p. 3 c. 59.
p. 4. l. 5. c. 53.

Book of Epistles, in an Epistle to *Fredericus tertius*, where he determines that Excommunication is to proceed only in case of contumacy. But confirms the keeping away of scandalous and impenitent sinners by thirteen Arguments, and saies, they are egregiously charitable who would have none kept away, and determines the admission of the profane to be against piety, and charity, and answers the trite Objections of *Judas* his receiving, and from that place, *Let a man examine himself; Ergo*, none else may examine him, and determines the admission of the profane; 1. Against the will of God. 2. A profanation of the Sacrament. 2. A scandall to the Church. In short, saith he, For those whose sins, and whose obstinacy in sinning is known to all, we contend, both in the behalfe of Gods word, and according to all Antiquity, and all the Learned of our Age, that they are not to be admitted to the Lords Table. He produceth the authority of *Justin Martyr*, *Chrysostome* in severall places, *Cyprian*, &c.

In the next place let us heare the judgement of Reverend *Danaus*, and that may be read plaine enough in the third part of his *Isagoge Christiana*, cap. 59. where he distinguisheth the publike censures of the Church into *Admonition*, *Suspension from the Lords Table* and *Excommunication*; and in his fourth part, and fifth book, cap. 53. he sufficiently proves, that the Ignorant and Scandalous are to be kept away from the Lords Table, for which he gives reasons, and answers objections.

Of the same mind is Learned and Reverend *Zepherus*, as may appeare at large from his Tract of the Sacraments in genere & specie, l. 4. de sacrâ Domini cœnâ, cap. 5. where he handles this question, for whom Christ instituted the Sacrament of his Supper; and determines it was only for his Disciples, who these

these are he explains from *Joh. 8. 31. Mat. 16. 24. Joh. 13. 35.* And determines that the scandalous and obstinate ought not to be admitted, because they are none of Christs Disciples, because holy things are not to be given to dogs, because it hath been the constant practice of the Church to keep them away, this he proves not only from the practice of the Jewish Church, in reference to the Passeeover, but from the Writings of *Tertullian, Cyprian, Chrysostome, &c.* and answers the objection of *Judas* his supposed receiving.

I have a Book wrote in Latine, anno 1574. by some pious learned man, who I know not, I am informed it was Mr *Dudly Fenners*, it is called, *Ecclesiastica Disciplina & Anglicana Ecclesia ab illâ aberrationis plena è verbo Dei & dilucida explicatio*; where Suspension, distinct from Excommunication, is maintained and proved from Scripture and Antiquity.

What was *Bucanus* his Judgement is evident enough from his Institutions; in his 44. common place he propounds this as his tenth question: *Quot sunt partes sive gradus Ecclesiastica correctionis.* How many degrees are there of Ecclesiasticall Censure? He answers three.

1. *Επιτίμησις, seu reberia*, admonition.
 2. *Exclusio seu abstentio, &c.* Suspension from the Lords Supper for a time.
 3. *Excommunication*, (of which see more there.)
- So that it is plaine, he also thought there was such a thing as Suspension distinct from Excommunication, viz. absolute Excommunication.

Reverend and Learned *Beza's* judgement is so known, that I need quote nothing out of him; but yet in regard that I am credibly informed, that *M Boatman* had the confidence to quote the French Churches, as if they were of his mind, and I have met with a

Zepperus in tract. de sacram. l. 4. de sacra cœnâ, cap. 5.

Ecclesiastica disciplina & Anglicana Ecclesia ab illâ aberrationis plena dilucidatio. p. 127, 128, 129, 130.

Bucan. instit. theol. loc. 44. q. 10, &c.

Beza de Pres-
byterio & ex-
com.

passage in *Beza*, which not only speaks his Judgement, but the Judgement and Practise of the Churches of God in *France*, I shall transcribe it; it is in the Preface of the Book which he directs against *Erastus*, he calls it *Tractatus pius & moderatus de verâ Excommunicatione & Presbyterio*; In the Preface of that book you shall find this passage.

“*Consistorium igitur habemus*, &c. We have, saith he, a Consistory, in which not only the Ministers of Gods word, but twice as many more, sit as Judges chosen (out of the lesser and greater Senate) not without publike notice first given to the people, Dissenters as to the received doctrine of the Church, are first friendly, and brotherly admonished: if they will be quiet, they are commanded to remaine still for the time to come, and there is no further vote of disgrace put upon them; if they be stubborne, and a second more serious admonition will not profit, then they are summoned to the Consistory: if they pertinaciously resist their admonition, then they are forbidden the Lords Supper, (being the seale of that doctrine in which they dissent from us) and the whole Senate is informed of them. The same course is taken against them who discover their profane mind by an open contempt of holy meetings. As to the manners of the severall persons, when faults are secret, we use gentle admonitions, as the Lord prescribeth; nor is any one called to the Ecclesiasticall Judicatory for a private fault, (which is not conjoynd with the publike scandall of the Church) unlesse he contemneth private admonitions; but such as do contemne them, are againe admonished by the Church, and being convicted by due testimonies, if instead of asking pardon they shew themselves obstinate, they are according to the word of God, *Mat. 18. 17.*

“com-

" commanded to keep from the Supper of the Lord
 " till they declare a change of heart. As for more ma-
 " nifest and infamous sins, which the Church cannot
 " winke at, he that hath so offended (for an exam-
 " ple to others) is summoned to the Consistory; but
 " if he askes pardon, he is dismissed: but if he be
 " admonished the second time, and doth not acknow-
 " ledge his sin, and promise amendment, then as one
 " who goes on scandalizing the Church, he is kept
 " away from the Holy Supper, which is a seale of our
 " mutuall communion with Christ, and each with
 " other, untill he hath given evidence of his repen-
 " tance. In more grosse and open sins, which de-
 " serve greater than verball corrections only, the
 " Church having first had lawfull cognisance of it,
 " those that so sin are commanded to humble them-
 " selves before the Lord, and to keep away from the
 " Lords Table for some time, (in order to publike
 " edification) untill it appears that their sin is indeed
 " grievous unto them. But for open and publike Ex-
 " communication, denounced before all the Con-
 " gregation, we do not use it but against persons al-
 " together desperate and hopelesse, [*non nisi in pœnè*
 " *deploratos*] that is his phrase) yet, saith he, for Apo-
 " states, we do not receive them to communion a-
 " gaine, though they professe repentance in the Con-
 " sistory, unlesse they also beg forgiveness in the o-
 " pen Congregation. Thus far this holy, and learned,
 " and Reverend man, which speakes his judgement,
 " and the French Churches, clearely enough.

Holy and learned Ames speakes clearely enough:

" Excommunication saith he, is not to be used un-
 " lesse to the sin be added contumacy, *n. 19. Mat. 18.*
 " 17. The sinner being duly admonished must appeare
 " penitent or stubborne, he that is penitent ought
 " not to be excommunicated, therefore the contuma-
 " cious only.

Amesii medul-
 lae theol. l. 1. cap.
 37. n. 19, 20, 21.

*V. Amelium de
conscientia &
ejus jure & ca-
sibus, l. 4. c. 29.
q. 8.*

*Ant. Wollcbii
compendium
Christ. theol. l. 1.
cap. 26.*

*Wendelinus l. 1.
Christiana theol.
cap. 23. thes. 18.*

N. 21. " When the businessse can admit delay, it is agreeable to Scripture and reason, that Excommunication be begun first by Suspension and keeping away of the sinner from the Sacrament, and other Church-priviledges, this saith he, is the lesser Excommunication.

N. 22. " But the Church must not stay here, but urge the sinners repentance by this way, and in this time of his Suspension, and when they are out of hopes of that, they must proceed to a compleat separation of him from communion with the Church, this is the greater Excommunication.

Anthony Wollcbius, Professor sometimes in *Basil*, is of the same mind.

Ligationis gradus sunt, &c. The degrees of Censures, saith he, are,

" 1. Severe admonition by the Presbytery, private admonition being rejected.

" 2. Suspension from the Lords Table, which he proves from *Mat. 7. 6.*

" 3. Excommunication, by which the Party is cast out of the Church.

" 4. Anathema, when he is given over as one desperate.

I will adde the testimony of *Wendeline*, who in his first book *Christiana Theologia*, in his 23. Chapter in his 18. *Thesis*. determines, that he who is *subjectum Cœnæ Dominicæ*, a Subject fit for the Lords Supper, must be 1. *adultus*, one grown up. 2. *Doctrina fidei Christianæ imbutus eique addictus*, one who is endued with a knowledge of the Doctrine of Christianity, and a friend to it. 3. *Vita Sancta studiosus*, one who is studious of an holy life; therefore, saith he, these must be shut out from the Lords Table.

1. Infants, because they cannot remember the Lords death. 2. Because they cannot prepare themselves.

2. Those

2. Those that are ignorant of the Doctrine of Christianity, or *ab eâ alieni*, " Because, saith he, this
 " Sacrament is ordained for none but the Citizens
 " of the Christian Church: and those who are parta-
 " kers of the same faith, and who embrace and pro-
 " fesse the doctrine of the Gospell; for as nothing
 " is promised in the Gospell to thole who know no-
 " thing of Christ, or are enemies to the doctrine of
 " the Gospell, but the wrath of God is denounced
 " to such: so nothing is sealed to them, and therefore
 " they are not to be admitted to the seale of the
 " Promise.

3. Lastly, such as are manifestly *wicked and profane*,
 and that for three causes:

1. Because by their impiety and profanenesse they
 profane the Lords Supper.

2. Because they eate and drinke unworthily, and
 so procure Judgement to themselves.

3. Because the Church admitting such provokes
 God to wrath against it, casting holy things and
 pearles before Dogs and Swine.

This is enough to shew the judgement of parti-
 cular men, who have been the eminent servants of Christ
 in all Ages. Let us now take in the judgement of
 whole Churches.

And it will be fit we should begin at home, out of
 our duty to our mother, and considering that of all
 the Churches of God, now in the world, the English
 is and hath been most famous.

The Church of *England* may be considered either
 in her state of Virginity, or of her pollution by the
 man of sin; or lastly, since her honest divorce from
 him.

For our Church, what her judgement was before,
Austin the Monke was sent over to espouse her to the
 Romish Bishop; we have very little Record, the best

*Concilia Pan.
Brittanica, p. 92.*

which I know, is in the learned book published by Sir Henry Spilman.

Austin came over anno 597.

The first councill that learned Knight tells us of, is that of *Arles*, held in *Constantines* time, and at his command, the place of their Session was in *France*; it was held, saith *Binius*, anno 326. *Balaus* saith 350. *Baronius* saith 314. There were present for *England* at the Synod *Eborius* Bishop of *Yorke*. *Restitutus* Bishop of *London*, and *Adelfius* Bishop of *London*. *Sacerdos* a Presbyter, and *Arminius* a Deacon.

They made 22. Canons, their third Canon, and fourth, and fifth determine Suspension of Stage-players, &c. So doth their eleventh Canon for young women married to heathens. — *Placuit ut aliquanto tempore à communione separentur*. Their fourteenth Canon determines a Suspension till death for those who falsely accuse their Brethren; indeed the words are Can. 3. *A communione abstineri*. Can. 4. *A communione separari*. So Can. 5. 11. but by *communio* is meant the Communion of the body and blood of Christ only, as is plaine from the last Canon, and from the sins mentioned, Can. 3, 4, 5. not deserving absolute and plenary Excommunication.

Page 47.

After this time, saith Sir Henry Spilman, till *Austins* time, in regard of the great troubles of *Brittaine*, through the continuall inrodes of the *Saxons*, the Bishops themselves, being forced to retire into *Wales*, were very few Synods in *England*.

In *Ireland*, saith Sir Henry Spilman, anno 450. was a Synod held. He hath a Copy of the Canons agreed upon at it in their fourteenth Canon. They determine a yeare for repentance to any who had killed any, committed fornication, or consulted a wizard, Can. 15. they determine twenty daies pœnitence in case of theft; this they distinguish (as is apparent from their other

other Canons) from one who is *anathematizandus*^o Can. 19. in case of adultery they determine Excommunication.

This is all the Record I find concerning our Churches in that time, excepting only some imperfect Records, mentioning some single acts of Censure; *Monricus* was excommunicated for the murder of *Cynetn* in a Synod at *Land iff*, anno 560. another Synod there enjoined King *Morcant* penance for murdering his Uncle *Frioc*; and at a third Synod there, *Guidnerth* was excommunicated for the murder of his Brother.

But a more perfect account I cannot find. From the time of *Aufine* the Monkes comming over till King *Henry* the eighth our Church was Popish, and ruled by the order of the Romish Church, who we know allows Suspension, as I have sufficiently proved by their Schoolemen.

In the time of King *Hen.* 8. Reformation began to dawn; He directed a Commission to thirty two persons to draw up a body of Ecclesiasticall Laws. Afterwards King *Edward* 6. by his Commission dated November 11. in the fifth yeare of his Reigne revived and perfected the worke. *Cranmer*, *Peter Martyr*, *Dr Cox*, *Dr May*, *Dr Taylor* of *Hadly*, and some others, being his Commissioners to perfect the body of the Laws, which was called *Reformatio Legum Ecclesiasticarum*, and was printed at *London* anno 1641. In which book the judgement of those eminent men, the Fathers of our Church (two of which, viz. *Cranmer* and *Taylor* were Martyrs afterward) is evident, p. 151, 152, 153, 154. they have nine Chapters concerning Suspension. In the second Chapter they shew the causes of Suspension, amongst which this they alledge as the maine.

Because in lesser offences Excommunication cannot
pro

*Quoniam magis
sequeretur,
b non aperi-
batio, si cum hu-
jnsmodi personis
infamibus Sa-
cramenta com-
municarent.*

proceed, and oftentimes suspicions of grosse sins which may scandalize the Church may appeare where the fact cannot be fully proved, which they say must be taken notice of by the Church. For it would cause a great disturbance in the Church if the members of it should receive the Sacrament with infamous persons.

—In their fourth Chapter they determine, that he who continues a whole yeare suspended shall be Excommunicated, &c.

Soone after this the Bishops prevailed to have the Common Prayer and Rubrick confirmed, and from thence, as to this, we may know the judgement of our Church till the yeare 1641. It is true, they were as tender of the businesse of Suspension, as they were free of their Excommunications. But yet we have thus much in the Rubrick prefixed to the forme for administering the Lords Supper.

“ If any be an open and notorious liver, so that
“ by him the Congregation is offended, or have done
“ any wrong to his Neighbour by word or deed,
“ the Curate, having knowledge thereof, shall call
“ him, and advertise him in any wise not to presume to
“ come to the Lords Table, untill he hath openly de-
“ clared himselfe to have truly repented and amen-
“ ded his former naughty life, that the Congregati-
“ on may thereby be satisfied, which before were
“ offended, and that he hath recompenced the per-
“ sons whom he hath done wrong unto, or at least
“ declare himselfe to be in full purpose so to do as
“ soone as conveniently he may. The same order
“ shall the Curate use with those betwixt whom
“ he perceiveth malice and hatred to reigne, *not suf-*
“ *fring them* to be partakers of the Lords Table, un-
“ till he know them to be reconciled, and if one of
“ the parties so at variance be contented to forgive,
“ from the bottome of his heart, all that the other
hath

V. The Book of
Common Prayer
concerning the
order for the
administration
of the Lords
Supper.

" hath trespassed against him, and to make amends
 " for that he himselfe hath offended, and the other
 " party will not be perswaded to a godly Unity, but
 " remaine still in his frowardnesse and malice, the
 " Minister in that case ought to admit the penitent
 " person to the Communion, and not the obtti-
 " nate.

Thus you see our Church while it was under Episcopall Discipline, yet allowed Suspension distinct from Excommunication.

After that Episcopacy was voted downe, and Presbyterie established, first by an Ordinance for three years, then for ever by the *Form of Church Government* past and printed 1648. *fine d.e.* All may read the Presbyterian Judgement for Suspension distinct from Excommunication, *a.p.* 27. of that booke to the end.

*Forme of Church
 Government.
 p. 27.*

For our dissenting Brethren, it is their practice, when once they have admonished an offender, to *suspend him* from the Sacrament till he repent, or be wholly cast out of the Church. At this time, in this City, is one who hath been so suspended these twelve Months, if he be not lately restored nor Excommunicated.

Left any one should not thinke the Rubrick cleare enough to shew the Judgement of our Church in Episcopall times; I shall produce a prooffe or two more.

There was a Provinciaall Synod held at London anno 1603. where it was decreed, Canon 26, 27. That no Minister shall in any wise admit to the Communion any of his Cure or Flock which be openly known to live in sin notorious without repentance; nor malicious persons, nor unfaithfull Churchwardens; nor such as refuse to be present at publike prayers, nor to any that depraved the Book of Common Prayer, nor who spake against the Kings Authority.

*Constitut. & Ca-
 nons printed
 1628.
 Can. 26, 27.*

D. Nowell Cr-
uicism. p. 47.

Ibid p. 652.

Let Reverend Deare *Nowell* speake, who in his Catechisme Greeke-Latine printed *London 1573.* tels us, *That if it doth appaere openly that one is unworthy, the P. ster must not admit him, because he cannot do it without the profanation of the Sacrament;* and in order to the keeping of them away the Deane tels us in well ordered Churches Elders were chosen and joyned with the Pastor, &c

From all this it is plaine, That the Judgement and Practic of the Church of *England* in all times, ever since it was a Church, hath been to suspend some from the Table of the Lord, who yet were not Excommunicated.

Let us look now into other Churches, The Reformed Churches are either those in *Germany*, or in *Holland* or in *France*, or in *Scotland*.

For the Churches of the *Switzers*, they indeed practice no Discipline; but we shall find all other Churches concurring with us.

The Judgement of the Church of *Scotland* may be known, not only by the particular Writings of their eminent *Gillespy* and *Rutherford*, but by their forme of Church-Government, printed 1641. where they tell us p. 39.

The Govern-
ment of the
Church of Scot-
land, p. 39,
40, &c.

“ All baptized persons when they come to age and discretion are not admitted to the Lords Table, but
“ such only as upon examination are found to have a
“ comperent measure of knowledge in the Principles
“ of Religion, and do professe that they are believ-
“ ers, and do live unblameably. &c. — But this
“ not-admission to the Communion is one thing,
“ and Excommunication of hainous, or obstinate of-
“ fenders is another thing very different, &c. —

The Judgement of the Church of *God in Holland* is cleare from their *Corpus Disciplina*, printed here anno 1645. chap. 4. Concerning Ecclesiasticall Discipline,
art. 8. “ He

“ He that shall obstinately reject the admonition of the Consistory shall be suspended from the Supper of the Lord, 1 Thes. 3. 14. that is in case of private offences.

Art. 10. He that hath committed a publike, or otherwise hainous offence, shall also be suspended from the Lords Supper, though he should give signs of Repentance, according as the Consistory shall judge most fitting.

Art. 11. He that hath been suspended, if after divers admonitions he shall shew no signe of repentance, he shall be published to the Congregation.

Art. 14. And at length if he doth not repent followeth the Excommunication, &c.

I thinke here is Suspension before Excommunication, and distinct from it.

I heare Mr Boatman hath quoted the Churches in France for him, how truly now my Reader shall see, when I had quoted them against him, a friend of mine telling him of it, he bad him aske Dr De-Lawne and he could satisfie him of the untruth of my quotation. I did not quote them by heare-say, but from Reverend Beza's account, which I quoted before. I conceived they had not altered their minds, yet I sent to my Reverend Friend Dr Lawn, for satisfaction he came to me April 9. and 1. assured me it was the daily practice of their Church to suspend the scandalous. 2. Promised me to send me all the books he had concerning the Discipline of their Churches to confirme me.

This day he sent me two, having lett one with me, the first is called,

The Ecclesiasticall Discipline of the Reformed Churches of France, printed London 1642.

They say so much for it that I cannot transcribe all, let him who doubts read the 19, 20, 21. p. n. 15.

— “ If it (say they) befallerh, that besides the ad-

Corpus discipli-
ne Engl. pr.

1645. cap. 4.

art. 8, 10, 11, 14.

*Ecclesiastical
Discipline of the
reformed
Churches of
France, p. 19,
20, 21.*

*Ibid. p. 42, 43.
Art. 15.*

*Qui pertinaci-
ter Consistorii
admonitiones
rejecerit, à Sa-
cræ Cœnæ com-
munionē suspē-
detur. Harm.
Syn. Belgic.
Si suspensus
post iteratas ad-
monitiones nul-
lum pœnitentiæ
signum dederit,
ad Excommu-
nicationem pro-
cedet Ecclesia.
Ibid.*

“monitions usually made by the Consistory to such
“as have done amisse, there be some other punish-
“ment, or more rigorous Censure to be used, it shall
“then be done either by *Suspension*, or privation of
“the Sacrament for a time, or by Excommunication-
“on &c. So they go on directing to the execution
of either, &c.

Another book is called, *The generall and particular Acts and Articles of the late Nationall Synod of the Reformed Churches of France, at Charenton 26. Decem- 1644. Printed at London 1646.*

They plainly and largely determine *Suspension*, and charge their Consistories to distinguish it from *Excommunication*. — The passages are too large to transcribe; Let the Reader view that book at his leisure p. 42, 43.

There is yet one book more, containing an Extract of the four Nationall Synods of the *Belgick Churches*, viz, that of *Embda*, 1571. *Dort* 1578. *Middleburgh* 1581. the *Hague* 1586. the Booke is written in Latin, and called *Harmonia Synodorum Belgicarum*, in the 36 page having before spoken of private and publike admonition, they determine: N. 8. *Let him who hath pertinaciously rejected the admonitions of the Consistory be suspended from the Lords Supper.*

And againe *Art. 9.*

If he who is suspended, after iterated admonitions, shew no signe of Repentance, then let him be Excommunicated.

I thinke here is *Suspension* againe distinct from *Excommunication*.

As for our dissenting Brethren, I spake something before to prove it their practice let me adde one thing more.

Our Brethren of *New England* are the most pure, and

and sober, and considerable Churches in the world of that perswasion, and those who alone would ever give us a joynt account of their faith as to Church-Discipline. Let us heare what they say; in their fourteenth Chupter, having spoken concerning publike admonition, they adde,

Which declaring the offender to lye under the publike offence of the Church doth thereby with-hold, or suspend him from the holy fellowship of the Lords Supper till his offence be removed by penitent confession: If he still continue obstinate, they are to cast him out by Excommunication.

I thinke here is also Suspension granted precedaneous to, and gradually distinct from Excommunication.

There is only one thing to which I must speake a word or two wherein in our present practice we differ from other settled Reformed Churches: As to the suspension of any whom we, since the late Reformation, admitted to the holy Table, we agree both with other reformed Churches, with our owne in times of Episcopacy, and with our Brethren of the dissenting party, we will suspend none but after admonition for some scandalous sin, and indeed this only is properly Suspension.

We deny the Sacrament indeed to others, viz. such as will not give account of their faith, and submit to the order of the Church. But we would not have this lookt upon by our Brethren as if it were a standing principle of ours, or as if we intended to put Christians to give an account of their faith every time they come to the Sacrament, the contrary is evident in our practice; we must therefore be considered as a disordered, and now reforming Church. Had all those Ministers, who went before us in our Churches, done their duty, they had saved us our labour. They

*A platforme of
Church Discipline printed
London 1653.
Cap. 14. p. 21.
n. 2.*

should have admitted none at first to the Sacrament but such as had a competent knowledge of the principles of Religion, and such as were blamelesse in their lives, the principles of the Episcopall Government required this.

But we find some of them made no conscience of it, but admitted any body for his two pence, and cared not how scandalous they were, (ordinarily they could not be worse than their Parson) we enter now into these mens harvests, and finding what slovenly worke they made, we cannot thinke it safe for us to worke after their rate: this made the Reverend Assembly propound this expedient, to put us in order, that there might (*pro primâ vice*) be a review of all those who had been formerly admitted, and such as were found ignorant kept away, and so for the scandalous.

Nay, I will adde one thing more; Had our Bishops been conscientious in the businesse of Confirmation, we had been spared this trouble and odium. For Confirmation was in order to the trying of peoples proficiency after Baptisme. And as none not confirmed should have come to the Lords Table, so he should have confirmed no ignorant scandalous persons though baptized: But we see the cleane contrary practice.

And there was no way but this to begin any Reformation amongst us, who by our way of administration of that holy Ordinance had made our Churches a reproach to Papists, and a griefe of heart to all Protestants, and by it opened a way for Brownists, and Anabaptists, and others, to fill their Congregations with those who were our strictest Professors formerly, though they quickly taught them otherwise. And I thinke this may serve to satisfie any conscientious Christians.

Nor shall any, how godly soever, or great so ever, have any just cause to stumble at it that they must be enjoyned to give account of their faith ; For besides, that we stand not upon Examination, but shall be as well contented with a continued Narration of their faith from them, (which we are also ready to give to them) Christians should consider how much the glory of God, and the good of others is furthered by their open profession of their knowledge, and confession of what God hath done for their poore soules ; and their Reason may informe them, that we cannot spare them without partiality, which we must not be guilty of.

And now, Reader, I have shewed thee, that the Churches and Servants of Christ in all ages, have owned and practised this so much decreed Ordinance of Suspension: Now judge whether Mr *Boarman* hath informed his people truly, in telling them it is a dreame of the Pharisees, which wiser ages before never thought of.

CHAP.



CHAP. XIV.

Containing a digression, or rather a regression, with an attempt to cleare from the Writings of the Ancients the severall degrees of persons not excommunicated, yet suspended from the Lords Supper.



I Shall returne a little to try a little further how far the practice of the Church in the Primitive times, as to the keeping some from the Lords Supper, who yet were not *de facto* cast out of the Church, and kept from all Ordinances, can be cleared from the Writings of the Ancients, or those learned Antiquaries, who have laboured to find it out before me, and spent their paines to very good purpose, though their writings be in Latine, and so not so obvious to all; this I shall do the rather,

1. Because I have heard of some holy and learned men that doubt it. 2. Because it will expound some passages which I have already quoted out of the Councils,
and

and the (pretended) *Areopagite*. 3. Because the clearing of this will plainly evidence the practice of the Primitive Church as to this point.

All Christians of old were distinguished into three sorts *κατηχούμενοι, πιστεύοντες, μελαινόιτες*. 1. Such as were *Catechumeni* under Catechisme. 2. Believers. 3. Penitents. Penitents were such as had fallen into some sins for which they were denied the privileges of the Church.

The *Catechumeni* were such as were probationers for Christianity, or Church-Fellowship, and were put under the care of some Teachers to be instructed in the Principles of Religion in order to it, when this practice first began in the Church is not certain; the first Master of these Christian Pupils, which we read of in Ecclesiasticall History, was *Pantænus*, who lived (saith *Eusebius*) anno 193. and was Master of a Schoole of them at *Alexandria*; *Clemens Alexandrinus*, *Pantænus* his Scholler, succeeded him in that employment (saith *Eusebius*,) he lived anno 204 saith *Bellarmino*, but *Eusebius* saith 194. which was ten yeares before. *Origen*, his Schollar, was the next we read of, *Eusebius* reckons him anno 208. *Bellarmino* reckons his 226. That the *κατηχούμενοι* were an ancient order of Christians is plaine from *Gal. 6. 6*. From which place the *Magdsburgenses* conclude the Apostles left formes of Catechisme; it is probable to me that even from the Apostles time there were in the Church *κατηχούμενοι*, and *κατηχῶντες*, some that were Catechised, and some appointed to Catechize them, they are both of them Scripture termes. And And if we may admit the eight books of Apostolicall institutions to be wrote by *Clement* (which I durst not allow) they determine the case, having a peculiar precept how those *Catechumeni* should be instituted, but (leaving them as spurious) it is cleare enough

Y

from

Hospites & vicini fidelium.
Raban. l. 1. de instit. cler.

Euseb. l. 5 c. 9,
10. & in Chron.
Bellarmino de
scriptor. Eccl.
p. 76.
Euseb. l. 6 c. 7.

Centur. Magdeb.
Cent. 1. l. 2 c. 7.

Constit. Apost.
l. 7 c. 40.

Clera, Alex.
l. 7. from.

Dr Young in
his Dies Domi-
nica, l. 2 c. 14.
Albaspin, obs.
l. 2 observ. 2.

De Catechume-
nis & Catechi-
zandi ordine vi-
de Rabanum
Maurum. l. 1. de
institut. cleric.
Cap. 26. & 27.

from severall places of *Clemens Alexandrinus*, who lived doubtlesse in the second Century, that they were an order in his time. Not only from that passage which my learned friend Dr Young hath quoted out of him, ἐκ ἑστῆς πίστεως ἀνευ καλῆς ἡρώς, which is l. 7. from. but also from divers other passages, as in his 6. from. καλῆς ἡρώς οἱ ἐξ ἐθνῶν ἰδιῶται.

My fore-mentiond, Learned and Reverend friend saith, there was of these two sorts: *Audientes*, and *Competentes*. That learned Antiquary *Albaspineus* tells us of foure degrees; I will translate his words, or at least give his sense. As soone as divine light had shined upon any, and put in his heart to be a Christian;

1. He was taught in some private house concerning the cheats and doting superstitions of Pagans, but was not yet admitted to heare Gods word, &c. this was their first degree.

2. Then they had liberty to go a little further, they might come and heare Sermons; hence they were called *Audientes*, the'e might only heare, not come into the Church at Prayer.

3. After this they had liberty to joyne with the Church in Prayer, these were called *Orantes* & *gentes*.

4. When they had been thus far admitted, they were baptized, these were called *Competentes*.

I shall not trouble my selfe to search what privileges each of these sorts had, it is certaine none of them were as yet admitted to the Lords Table, *post sermonem sit missa Catechumenis* (saith *Augustine*) *manebant fideles*. And indeed the very right understanding of that terme *fideles* determines the business, to the clearing of which I shall transcribe a passage out of that incomparable Antiquary.

Fidelis distinguitur à Catechumeno, & confirmato,

non enim inter fideles adsumebantur, qui fidem in baptismo aut qui charismata & dona spiritus Sancti ipsumque Spiritum Sanctum in confirmatione adepti essent, verum ii solum censebantur, & appellabantur fideles, qui iis duobus Sacramentis muniti, Eucharistia insuper donarentur, cum enim ea sit summum Christiana Religionis mysterium arcanum, & Sacramentum, non cuivis olim temere concedebatur; sed ei duntaxat qui multo antea morum & probitatis sua specimen exhibuisset, quique se ita fidum probasset, ut tunc ei mysteria divulgari possent. Is igitur vocabatur fidelis, non qui baptizatus, aut confirmatus, sed qui Eucharistia sacris participasset. In English to this purpose.

“ A Beleever is distinguish'd from a Catechumenist, and from one who is confirmed, for all those who had obtained faith in Baptisme, or who had received the gifts of the Holy Spirit were not presently reckoned amongst the *Fideles*; but those alone were thought worthy to be called, and were called *Fideles*, who having been prepared by Baptisme and Confirmation [which he calls Sacraments] were further admitted to the Lords Supper, for in regard that is the greatest Mystery, and Secret, and Sacrament of the Christian Religion; of old it was not headily granted to every one, but to him only who of a long time before had given prooffe of his honest Conversation, and had approved himselfe so faithfull that those mysteries might safely be administered to him. He therefore was called *Fidelis*, not who was baptized, or confirmed, but who was admitted to the Holy Table.

Clemens Alexandrinus saith, he is πιστός fidelis, ὁ ἀπαράβατος τηρητικὸς τῶν ἐν χειρὶ σθένων, who keeps faithfully what is committed to him; ἐν χειρὶ σθένει δε ἡμῶν (saith he) οἱ περὶ θεοῦ λόγοι καὶ οἱ θεοῦ λόγοι, αἱ ἐντολαὶ οὗν τῇ καλῇ πράξει τῶν παραγγελμάτων. One who keeps

Albaspin. obs.
l. i. obs. 25.

V. Etiam Pamelii annot.
256. in c. 41. lib.
Tert. de presc.
contra heret.
Catechumenos
—cui fidelis op-
ponitur, qui jam
plene edoctus, &
instructus erat
in fide, jamque
receptus, & ad-
missus ad nostra
mysteria perci-
pienda. ib.

Clem. Alex.
Strom. l. 2. imp. p.
Lut. 1619. p. 371.

Tert. cum notu
—de la Barr. l. 4.
contra Marcio-
nem. l. de Peni-
tentia.

Quis Catechu-
menus, quis fi-
delis, incertum
est, omnes pari-
ter orant, Tert.
de prescrip.

contra heret. c. 41.
Alcuinus de di-
vinis offic.

Isod. l. 6. Ety-
mol. c. 29.

Raban. Maurus
de instit. cler.

cap 32.

Ino. Epist. 75.

Aug. 5^{rm}.

Concil Carth. 4.

Anb. l. 5. ep. 33.

Conc. l. Laod.

cap. 19.

Dion. A. cop.

Int. praed.

Athan. apol. 2.

contra Arian.

Cyril. in Job.
l. 12. c. 50.

keeps Gods Commandements is *Fidelis*, in his sense. But as to the Ecclesiasticall acceptance of *Fideles*, *Albaspinaus* hath doubtlesse told us the truth.

It is out of all doubt, that the *Catechumeni* were not admitted to the Lords Table. *Renatus Laurentius de la Barr* tels us, that — *In templo manebant donec Evangelium expossuisset Episcopus. Tum clamabat Levita Catechumeni exeat, vel si quis Catechumenus remansit exeat*; which suites with that of *Austin*, before specified. And this is plaine from *Tertullian*, who usually calls them *Audientes*, and *Auditores*, who saies they might wish for the Sacrament of Baptism, but ought not to presume to it, then surely not to the Lords Table. Nay, they were not admitted to any Prayers with the Church, subsequent to the Sermon, whence *Tertullian* cries out of it as a disorder, amongst the Hereticks, that none could distinguish their *Catechumenists* from their *Fideles*, for they all prayed alike; yet I conceive it a mistake of those who conceive the *Catechumeni* were present at no Prayers of the Church, for then we must suppose the Primitive Churches had no Prayers before their Sermons, which out of all question they had, and the dismission of the *Catechumeni* was not till the Sermon was done. Indeed, they might not be present at any prayers of the Church preceding the administration of the holy Communion.

And thus much shall serve to have noted concerning the first order, the *κατηχημένοι*; or (according to *Pamelius*) the second, for he makes the first *οὐκ αὐτὸς οὐκ*.

Concerning the dismission of the *Catechumeni* they who desire further satisfaction may read the Authors quoted in the Margent. I will sum up all with what I find in *Cyrill*, in Book 12. Chap. 10. of his Commentary on *John*.

Prohibemus

Prohibemus enim à sacrâ mensâ Catechumēnos, quamvis veritatem jam cognoverint, & fidem magnâ voce confiteantur, quia nondum locupletati sunt spiritu Sacerdotis, qui non habitat in ijs qui baptismo non sunt consummati &c.

From all this it appears: 1. That they baptized none but were fully instructed in the Doctrine of faith, and had openly professed repentance. 2. That till they were baptized, they admitted them not to the Lords Table.

Let us now see whether they admitted all baptized persons.

3. Their third order were *μετανοώτες*. Let us examine: 1. Who these were. 2. From what privileges of the Church they were restrained, and how long. 3. When this Order came up in the Church.

I am amazed at that piece of news which M. *Humfry* suggests in his late *Rejoinder*, that the severall degrees of penitence might be in order to admission into the Church, (except he means readmission after falling) for he is the first who ever suggested any such thing I thinke, (at least the first I ever met with who hinted any such thing.) But it is contrary to all I ever met with.

My highly honoured and learned Friend tells us right.

“ They were such as, having embraced the Christian faith, and being baptized, and their names recorded in the Church, had afterwards fallen into some open wickedness, by which they had forfeited their right to the privileges of the faithfull, and were censured by the Church till such time as they should declare sufficient signes of their repentance.

With him *Albaspinaeus* agrees, in his *l. 2. Observat. Observ. 3.* and doubtlesse this is the truth.

which happily were originally the way of receiving in penitents, rather than the degrees of casting them out.

Rejoinder p. 46. Dies dominica l. 2. c. 14.

Dr Young.

Of these Penitents, saith Dr Young, there were five degrees.

1. Their first degree was called *gradus prolatuseas*. These might not come into the Church but were to stand without and beg the peoples Prayers; of this first degree mention is made by *Zonaras*, *Thaumaturgus*, and *Ambrose*. I will transcribe *Ambrose* his words.

Volo veniam reus speret, petat eam lachrymis, petat gemitibus, petat populitatus fletibus, ut ignoscatur, & obsecret, & cum secundo, & tertio fuerit dilata ejus communio, credat remissius se supplicasse, fletus augeat miserabilior, &c.

Albaspinaus thinks, that in the two first Ages this was taken up by those that had fallen spontaneously, afterward enjoined by the Church as the first degree of penitence. He proves this degree out of *Tertullian*; so doth Dr Young; but to leave that Criticall dispute, it is certaine they were not admitted to the Lords Table.

2. When they had thus continued a while, they were admitted to heare Sermons, as those of the *Catechumeni*, who were called *Audientes*: they had the same Tutors, the same, and no other priviledges then they had, saith *Albaspin*. the Church by this mending them, that by their sins they had declared themselves such as againe had need of that milke, not of strong meat; hence are those frequent passages in the Canons of the Councils; *Stent inter Catechumenos; Quicumque annos exigant inter Catechumenos, cum Catechumenis discedant, &c.* *Chrysostome* determines this case in his third Homily upon the *Ephesians*, where he tells us, that when they came to the administration of the Sacrament, the Preacher cried out: *All you who are appointed to be Penitents depart*; and in the same Homily tells us, they might no more be there than the *Catechumeni*.

V. Dr. Young
dis. dom. l. 2.
cap. 14.
Albaspin. in
obs. l. 2. obs. 22.

Ambr. de pæn.
l. 2. c. 16.

Tert. l. de pæn.
cap. 9.

Albaspin. ibid.
Dr Young's dis.
cs dom. ibid.

Chrysost. Hom.
3. in Eph.
Sic Hom. 79. ad
pop. Antioch.

Catechumeni. They might not stay the administration of the Sacrament, nor the prayers attending it, but they were at any other prayers, as might easily be proved, especially by the Liturgies of the Greek Fathers; if any cried it may be allowed to them (for which I have little to say.) But it is an unworthy conceit of us for to thinke that they had no prayers before they came to administer the Sacrament, till which time they were not enjoined to depart. This degree of penitence was called by the Greeks *gradus ἀνοδοσέως*.

3. The third degree they called *ἐπιήλσις*, these the Latines call *Substrati*. when the scandalous sinner had for some time stood at the Church doores only, and begg'd of them who went in to pray for him, and for another time come into the Porch, but no farther, and there heard the Sermons, but when they were done, went away before any of the latter Service, then they came to be *Substrati*. That is, they were admitted to come just within the Church doores, and to stand behind some Pillar, at some distance from the Congregation, where they one while stood and mourned for their sin, by and by cast themselves groveling upon the earth. Then the Minister came mourning to them, and mourned over them, he and the whole Church, falling down with them on the ground; then the Minister or Bishop riseth up and lifts them up, and praying for them dismisseth them. The *Apostol. Constit.* may be credited as to matter of fact in this case, though not for their antiquity; they give you the forme of Prayer used after which (say they) the Deacon bid the penitents depart, and then they went to prayer for the Communicants, and to the administration of the Supper; when it was said the former sort of penitents might not be present at prayers, it is to be

V. *Liturgia
palm. in missa
Basilii.*

V. Dr Young
dies dom. ibid.

*Constit. Apost.
l. 8. c. 11, 12.*

V. Albaspin.
obf. l. 2. obf. 24.

Concil. Arles.
secund. Can. 11.

bemeant of these prayers, and those that followed for the *Fideles*. This degree, saith *Albaspinaus*, καὶ ἐξοχήν, is called *pœnitentia* by the Fathers, and in the *Canons*; and this third sort καὶ ἐξοχήν *pœnitentes*, so the second Council of *Arles*, — *Triennio in epœnitentes habeantur à communione suspensi*, that is, *inter substratos*; and indeed here were most testifications of humiliations required. Those that desire to be satisfied more concerning the circumstances attending the penitents of this forme, let them read learned *Albaspinaus* largely *Obfer. 1. 2. Obfer. 24.* who tels us, they were wont to stay upon this forme some good time, and had some kind of absolution and lesser reconciliation to the Church before they were removed from it; when they had donethis, and had received imposition of hands for their absolution, they were judged to have *jus Communionis*, a right to Communion with the Church, saith *Albaspinaus*.

*Gradus ovisd-
seas.*

*Albaspin. obs.
l. 2. obs. 25.
Dr Young dies
dom. l. 2. c. 14.
Zonar. in Can.
4. 5. Conci.
Ancy.*

Ambr. ep. 28.

4. Then they might stay in the Church, (after the *Catechumeni* were gone with the three fore-mentioned degrees of *Penitents*) they might not only stay while the prayers for the *Catechumeni* were done, (which the *Catechumeni* themselves might do) and the prayers for the other *Pœnitentes*, (at which they also might be present) but they might stay and joyne in the prayers made for those who were the *Fideles*, and in compleat communion, and see the Sacrament administered; but they might not themselves receive the Sacrament, nor offer, nor might their names be mentioned in those prayers, nor might the Priest offer while they were present, whereupon *Ambrose* refused to offer while *Theodosius* guilty of an unjust murder, was present.

Dr Young reckons another degree of *Penitents*, which he and others call *Subsistentes*, when they were ad-

admitted to full Communion : but he tells us he doth not judge it a distinct degree, agreeing in it with *Albaspinaus*, *Loco præd.* These now were the severall degrees of their Penitents, which were all suspended from the Lords Table, as is evident, yet were they all Baptized. For, forthat penitence which was before Baptisme, *Albaspinaus*, I thinke, proves strongly it was *Voluntary*, not imposed as a Church-Censure.

But yet there is one question to be spoken to before we dismisse this particular, *viz.* whether all these were not first Excommunicated, and so these degrees of penance enjoyned them as testifications of their repentance before they were admitted againe into the Church? To this I answer.

I will not deny, but if any persons were Excommunicated, they might have their way in their returne to the Church lie through these foure doores.

But it will easily be made appeare, that some were adjudged to this penance who yet were not absolutely cut off, and cast out of the Church.

1. He who was excommunicated was not only denied the liberty of praying with the Church, but none might pray with him in a private house, all despised and avoided him as a putrid member ; — (only he was to be admonished as a Brother) but they might not kindly salute him, nor bid him God-speed, nor trade, nor eate nor drinke with them. But we read of no such injunction concerning any of those who were Penitents, Can. Apost. 10. a man was to be suspended if he joyned in prayer with an excommunicated person. They might by no meanes eate or drinke with them, nor talke with them, as any one may read in a multitude of the Canons of the first Councils.

2. Besides, there are many instances may be
Z produced

Albaspin. Obs.
l. 1 Obs. 1. & l. 2
Obs. 4.
Synt. Antioch. 1.
Can. 2.
Concil. Carib. 4.
Can. 73.
Concil. Arel. 2.
Can. 15, 16, 18.

Consil. Tol. 1.
Can. 3.

Albaspin. Obs.
l. 2. Obs. 4.

V. Pamelii an-
not. 37. in Cyp.
ep. 52.

produced both from the Councils, and out of *Basil's* three Canonick Epistles, where the time of the penitence was limited to three, or foure, or five, or sixe, or seven yeares, according to the Nature of the sin; but it was never known that a Church limited a time in Excommunication, how long the party should so stand.

3. Those who were Excommunicate were not censured and adjudged *ad agendam pœnitentiam*, but did *petere pœnitentiam*, as a favour of the Church.

There were some in the Church that were adjudged *ad perpetuam pœnitentiam*, for some scandalous sin, to their death never to be received to Communion in the Lords Supper with the Church, but never was any adjudged to a perpetuall Excommunication.

5. Many who were adjudged to some kind of penance for some sin, yet were admitted to the Laick Communion, as they call it, as *Albaspineus* proves out of very many Canons in l. 1. *Obfer. Obfer. 4.* what that Laick Communion, was I shall not determine. *Baronius*, *Pamelius*, and *Durantis* contend that it was to receive the Eucharist on the other side of the Railes, &c. others thinke it was receiving the Sacramentall bread only. *Albaspineus* confutes them both, and sufficiently proves, it was the fellowship of those Christians who were of the Laity. But those who were Excommunicated had no such priviledge allowed them.

By all this it evidently appeares: 1. That although those who were excommunicated did sometimes *petere pœnitentiam*, crave the favour of the Church in order to their restoring, that they might be admitted to stand as penitents, and approve themselves againe to the Church. 2. Or possibly when they desired restoration might by order of the Church be enjoyed.

ned to come in by those steps; yet those frequent Canons of the Church, wherein for severall sins men were adjudged to stand as penitents for shorter or longer time, cannot be understood to concerne excommunicated persons, but such sinners as were guilty of those sins, and yet the Church did not think fit wholly to cut them off, but according to the rule

—*Cuncta prius tentanda*, appointed them to be deprived of a partiall communion with the Church for some time, that they might see whether they were pertinacious, or whether God would give them an heart to repent, that they might be againe restored; and the time of their Suspension was set longer or shorter according to the nature of the sins which they committed. Those who had been guilty of sins against Nature were suspended all their life time, (in *Tertullian's* times) afterwards in the Council of *Ancyra*, they had time of repentance prefixed; so in *Basil's* times for man-slaughter *Theodosius* the Emperour was suspended eight months, the Council of *Ancyra* gave them only the liberty of the Sacrament *sub exitum vite*, when they were neare their death. *Basil* (as I remember) determines them fiftene or twenty yeares suspension. Adulterers before *Cyprians* time were suspended to their dying day, afterwards they had a shorter time set for to testifie their repentance.

3. Now we have seen what the practice of the Church was, let us consider how ancient this practice was; That it was very ancient is out of all doubt, but how ancient cannot easily be resolved; *Tertullian* was the first who wrote concerning it, who in his booke *de penitentia* gives us hints of it, and as *Albassinus* proves, hints the severall degrees of it. *Helvicus* reckons him within the second Century. *Thaumaturgus*, who lived in the next Century,

V. Concil. Bini.
V. Basil. Canon.
ep.

Magdeb. Cent.
2. cap. 6.

Orig. in Jos.
hom. 7.
Hom. 2. in 37.
Psal.

Cypr. de lapsis
Ser. 3.
Tert. in lib. de
pœnitentia.

Centur. 1. 3. c. 6.

Cypr. l. 4. ep. 2.

Ib. l. 3. ep. 15.
16.

Cypr. ep. 52.

ry, in his Canonick Epistle reckons up all the degrees, but that Epistle is suspected. The *Magdeburgenses* tells us, that in the second Century there was a Custom of setting sinners a time of publike repentance. But in the third Century is evident enough, about the yeare 210. and so forward. *Origen* in his seventh Homily on *Joshua* tells us, they excommunicated none but those who were thrice admonished and refused repentance; and in his second Homily on the 37. Psal. gives us some account of their order in publike penance. *Tertullian* and *Cyprian* do it abundantly. *Gregorius*, *Thaumaturgus* (if the Canonick Epistle be his) doth not only tell us the severall degrees, but tells us what places were assigned for them in the Church in their severall degrees.

Qui vero excommunicati, aut non excommunicati, graviter aut idolis sacrificando, aut hæreticos deserviendo, lapsi essent, non nisi post publicam pœnitentiam, & confessionem debitè peractam recipiebantur, (say the learned Centuriators in this Century.) In this Century the time of their pœnitence was appointed according to the nature of the offences; we learne out of *Cyprian*, that those Christians who had eagerly professed the Christian Faith, and in the time of persecution fell away, had three yeares set them, all which time they were suspended; when the time set them was expired, if the Church judged they had duly manifested repentance, they took their names, and enrolled them, giving them a Ticket to this purpose: *Admit this man to the Communion, who, having formerly fallen, hath shewen sufficient signes of repentance,* so *Cyprian*; after which, as the *Magdeburgenses* prove out of *Cyprian*, they were examined and judged by their particular Churches, after which upon their confession of their sins there also, they were admitted.

It

It is more than probable, that *Novatus* his heresie, which was broached about this time, gave occasion to the Church to mitigate their Censure of Excommunication, and denying the Communion till death to some scandalous sinners. For *Cyprian* tells us, that his Predecessors had refused to reconcile Adulterers at all to the Church, and, if I mistake not, the same was determined concerning Apostates, I thinke *Albaspinaus* proves it. *Novatus*, say some, denied that any falling after baptism could be restored by repentance; *Albaspinaus* saith, it is a mistake, for his Error was, That he denied that Christ had given power to the Church to absolve or restore any. In opposition to whom the Church remitted something of her former severity, and instead of *Excommunicating*, or denying the Sacrament till death, (which before were very frequent censures) they determined that scandalous persons should, being admonished, and approving themselves to the Church by these steps, be restored to a plenary Communion. And now I have given my Reader as good an account as I can find of this Primitive Discipline, from whence he may observe.

*Albaspin. Obs.
l. 2. Obs. 21.*

1. That we who desire the Presbyterian reformation, in the exercise of our Discipline, require no more than the recovery of this ancient Custome of the Churches of Christ. It is as cleare as the light.

1. That they admitted none to the Sacrament but such as before had approved themselves to the Church to be *κατασκευασμένοι*, enlightened with the knowledge of the Principles of Christian Religion.

2. Such as were free from all grosse and scandalous sins, and if they did fall into any, they required not only a verball profession of their sorrow, and a promise of their amendment, but, that according to

the nature of their offence, they should be kept from the Sa- rament, till by an humble contrary walking for some time they had manifested their hearty sorrow and repentance.

To which purpose they set 1, 2, 5, 10, 15, 20, yeares for them, we plead not for such a time, but for a convenient time for them to stand ashamed, and to evidence their true repentance. And though as to every particular circumstance we do not justify our Fathers, yet in these two maine things we agree with them and insist on no more.

And for the point of examination (so much bogled at) it is only in order to the setting of our Churches, and the correcting the abuses of corrupt Ministers formerly, who should have look'd to that, to have admitted no blind ignorant persons to the Lords Table, which I have sufficiently evidenced, was the Discipline of the ancient Church of Christ.

Secondly, From what hath been said the Reader may judge how *simply*, or *maliciously* Mr Boatman spake, when he told his people, that *it never entred into the heads of wiser ages to determine for what sins any should be suspended from the Lords Table.* It is a signe he never read the Councils, nor any part of them, nor yet *Basils Canonickall Epistles ad Amphilo- chium*, he would have seen there that for *Man- slaughter, Adultery, Fornication, Perjury, Apostacy*, and many sins more Suspension was determined.

I shall conclude this Chapter with that exclamati- on of *Albaspinaus*, with which he concludes the two and twentieth Observation of his second book,

*O mirabilem sacrosanctæ antiquitatis pietatem & re-
ligionem! — O veteris disciplina sanctitatem mira-
bilem! &c. —*

" O the admirable piety and Religion of former
 " times ! O the wonderfull holinesse of the Church,
 " and stricnesse of her Discipline then ! In those
 daies if a Christian in the heat of persecution to save
 his life had but bowed to an Idoll, or offered in their
 Temple, (though sorely against their will) the Church
 did not only suspend him from the Sacrament, but
 he could not be restored againe till his dying day, or
 till after seven or ten yeares standing as a penitent :
 Now if Christians give up themselves to their lusts,
 and not to save their lives, but to satisfie their beast-
 ly lusts only, be drunke, uncleane, sweare, lye, &c. yet
 if they will but wipe their mouths, and say they will
 do so no more, they must presently be admitted to
 the holy Table, yea, and they *usurpe Christs authority*
that will keep them away (if we may beleieve all that is
 told us.) Then the *Adulterer* might not be admitted
 till by fifteene yeares holy conversation he had evi-
 denced his repentance; now we think fifteen months,
 yea, fifteene daies too much. A *Fornicator* must ab-
 staine in those daies eight yeares; two he must only
 beg prayers; other two he must only heare; other
 two he must mourne; a seventh he must stand and
 merely look on; in the eighth he might be admitted.
 If one had stolne and confessed it himselfe, he must
 have been kept away a yeaere, if he had not confessed
 it, two yeares. Now it is no more, but *Let him that*
hath stolne steale no more, and come. If a man had
 sworne falsly, and forsworne himselfe, then he must
 have been kept away eleven yeares; now if he sweares
 profanely, it is but a Veniall sin, if he saies he is for-
 ry, our charity must shut her eyes and beleieve him a
 visible Saint. Nay, and we must be made beleieve that
 all former ages were as mad, and as loose as we are.
 No, no, Reader, the feare of God was more upon
 our fore-fathers hearts, they durst do no such things,
 they

Basil. ep. Canon.
 ad Ampbil.

Ib. Can. 58.
 Ib. Can. 59.

Ib. Can. 61.

Ib. Can. 64.

they rather offended by too much severity, yet sinners in those daies had ten times more temptations to sin, and those of the highest nature, from the danger of their lives, and spoiling their goods, &c. we may be as strict as we will, and *are not tempted but when we are drawn away by our own lusts, and enticed.* O how inexcusable shall the Ministers and Elders of Congregations appeare before the Lord Jesus Christ for the exposing his body and blood to profanation; Shall not the Lord say, Behold here my Servants *Tertullian*, and *Cyprian*, how strict they were in furious times? Behold my Servant *Chrysostome*, who would rather have suffered his own blood to have been shed than my Sons to be profaned. Behold my Servant *Ambrose*, he was not afraid of the face of an Emperour, but in a just cause he denied him the Sacrament; you were afraid of the face of a rich man, afraid of losing ten shillings a yeare, afraid of losing the love of those who hate me; what shall we say? How shall we appeare before the Lord? Shall not blushing cover our faces that day? The Lord grant it be laid to none of our charge.

Theodosius.

FINIS.



An *Appendix* to the former Discourse, containing a Discourse of Mr *Boatmans* in a publike Lecture at *Peters* in *Norwich*, seeming to answer my first Argument upon the first Question, by putting another interpretation upon *Mat. 7. 6.*

With some Animadversions tending to prove he said nothing to the purpose in the said Discourse.

Reader,



Shall trouble thee a little further: upon the twenty third of *March* (as I told thee in my Preface) being intreated by a *Reverend Brother* in the City to preach his Lecture, I preached upon *Mat. 7. 6.* My Sermon was the sum of my first Argument upon the first Question delivered *in thesi*, without the least particular reflection. Upon the Lords day after, a Friend told me that he heard Mr *Boatman* did intend to confute me the next Tuesday.

Accordingly he took my Text, what work he made with

A a

with

with it, thou shalt read in the following sheets, containing a Copy of his Sermon, taken in short-hand from his mouth by a faithfull hand: as to the materiall passages which I have to do with, I can prove them by many witnesses. If thou hast any faculty in judging, judge betwixt me and him; how well he confuted me, or proved any thing which he said in opposition to me, or the truth I delivered, to help thee I have subjoyned a few *Animadversions*. There is a clamorous party which cries me up as sufficiently confuted, &c. to vindicate my selfe and the truth, I have subjoyned these sheets. I aske no favour from thee, but only a just, and righteous judgment. I intend not to meddle with him in the Pulpit, if he hath any thing to reply with his Pen, I shall wait upon it. Or if he will dispute, I am ready for him: It is an easie thing for a man who hath confidence enough, and conscience little enough, to say, *Here was untruth delivered, the Holy Ghost never dreamt it, it is nothing to the purpose.* Here thou hast what was said before thy eyes, read, and judge, and *the Lord give thee understanding in all things.*

His Sermon follows,

The

The TEXT.

Mat. 7.6.

Give not that which is holy unto the dogs, neither cast ye your pearles before swine, lest they trample them under their feet, and turne againe and rent you.

Mr Boatman
at the Lecture,
March 28. 1654



Aving the last day finished the first Doctrine propounded from *Luk. 7. 41.* I thought it not amisse, before I passed on to the other, to take occasion to redeeme a captive Text, such an one as is led about, and I may say with holy reverence, almost by the

Paragraph. i.

nose, to assert that which Christ never intended, as you shall presently see.

The Text is without any connexion at all, it seemes neither to have reference to what goes before, or what follows after, and so it may be called a proverbiall admonition, or dehortation, wherein you may consider these particulars.

1. A dehortation under a double notion, give not holy things to dogs, neither cast pearles before swine. Therein consider, 1. *The Subject*, and that is likewise under a double notion that which is holy, and pearls. 2. *The Object*, laid down *Negatively* and expressly, likewise under a double notion, dogs, and swine.

*The Analysis of
the Text,*

2. The reason of the dehortation: 1. *Because, saith our Saviour, the swine will trample them under their feet.* 2. The dogs will returne againe and rent you.

Paragraph. 2.

In the opening of the words (not to wind or wrest them in the least) you shall have the *plaine scope and intention* of the Holy Ghost, and I hope so plaine as he that runs may read it; I shall shew you: 1. What is meant by that which is holy. 2. What by dogs and swine. Then what it is to trample, and by that time you shall have the full scope and meaning of the Text, and then I shall draw a Conclusion, which I shall briefly prosecute.

Sec. 1.
Mr Boatman's
restrict exposition
of holy
things and
pearles.

1. What is meant by holy things and pearles. It is the same thing expressed under a double Notion; *sacred truths* are meant, but especially, and more particularly *holy reproofes and admonitions*, and that is *the utmost the Text reacheth*; severe and wholesome admonitions, and dehortations from evill, these are called holy and pearles for severall reasons. 1. Because of the Fountaine whence they flow; divine truths are of the breath of God, therefore Christ is called the Word, and said to come from the bosome of the Father, *Joh. 1.* therefore by our Saviour Christ they are called holy.

Nothing is, or can be more holy. 2. As from the cause, so from the effect; the Word of God and divine truths set home by the work and spirituall power of God are effectually to beget grace, and produce holiness in the heart; hence we find, *Rom. 1. 16.* the Gospell is called *the power of God unto salvation*; and *1 Cor. 5. Spirit and life*, all signifie not only their power but purity. 2. Why are these truths, especially *sacred and wholesome reproofes*, called pearles? 1. For their own innate and inward preciousness, though none in the world do own them, or take notice of them,

them, but slight them, yet they are precious. 2. They are so to them that receive them, and possesse them; we find them therefore called riches, under the notion of wisdom, &c. So that in effect these holy things in the Text, and pearles spoken of are divine truths, *wholesome reproofes and admonitions occasionally given.*

The next thing is to see *who are the dogs and the swine*, both signifie *one and the same sort of men in generall*, yet they speake a distinction between *obstinate and wicked men*; in the generall none but obstinate and very irreprovable men, these are the dogs and swine; they are called dogs *in relation to their cruelty, fiercenesse and rage* against the Gospell, when it is offered to them as a check to their lusts, and restraint to their abominations, as dogs enraged will fly at a man, when they be whipt and beaten for the mischief they do they will turne againe and fly at his face: So saith our Saviour Christ, there are a sort of men in the world, to whom if you speake never so seriously, favourily, charitably, and holily, yet like dogs they will turne againe and rent you, By *Swine* he denotes *another sort of obstinate opposers*, one denotes them furious; this *luxurious* — so as to be grown in love with their filthy waies, their sin and abomination, that they will not vaile to wholesome saving truths, &c.

Sect. 2.

Now let us see to our Saviours reason, first *they will trample*, and that speakes the *ineffectualnesse* of *such holy and savoury truths*, when they meet with such uncapable Subjects, as if Christ had said, never do it, *it is to no purpose*, they will make no more of them, than swine do of pearles when they are thrown to them, that speakes the uselesse of them, and of dealing with such kind of men. The second is drawn from that injury that may accrue to the admoni-

Sect. 3.

shers, when the lusts of obstinate men are reprov'd, instead of doing that they should, and saying as *David, Let the righteous smite me, &c.* they will returne evill for good, they will ruine you (it it be possible) for going about to save them, they will undoe you, because you are so pittifull and mercifull to their erring and straying soules, as to bring them to the right and true way.

Paragr. 3.
Mr Boarmans
sum of the Text,
and pretended
vindication of
it.

The whole Text briefly amounts to this: That it is to no purpose to deale with men of irreprovable and dog-like spirits. these are not capable of reproofe, and divine admonition, and holy counsell; you may (saith our Saviour) do it, but it will be very uselesse, it will do no good, it is a folly, it is very dangerous, you will be losers, and neither God, the Gospell, the truth, or your soules will have gaine; you may have a reward in heaven, not only when you do, but when you suffer for Christs sake: yet *however take heed of the persons you deale with, and labour to do it in such a way as may not make sinners seeme dogs and swine unto you.*

Indeed, I read of some that wrest this Scripture, and among many, divers of the *Romish Church*, they (some of them) expound it thus, and tell us, it *may by consequence be reduced to the Sacrament*; and tell us, they are not fit to come to the Sacrament that will not make auricular confession; (*and it is a fond trick that is got up againe in our daies*, and some would faine bring into the Church,) but it hath no relation at all to that holy Ordinance; For though wicked men (which the Scripture calls dogs and swine) unfit receivers may tremble when they dare put their hand to the body and bloud of the Lord Jesus Christ; yet notwithstanding to preach such a thing from this Text, is little better than to speake untruth in the Pulpit: It is not truth, but truth to purpose that men must speake

speake from sacred Texts of the holy Word of God, else they fasten that on the Holy Ghost which he never meant, or dreamt; and it is a dreadfull account which a great many men in the world have to give, vainly to attempt to build any holy foundation on a Text which is either too weake for it, or which it doth not at all concerne; *It is an easie matter to wring a Text solong by the nose as to make it bleed againe,* and all to little purpose. Take notice, whatsoever may be urged about this sacred Ordinance from any other place, and at another time, it is not meant here, to speake of it here is to speake to no purpose, not worth the speaking, it is not the sense of the Holy Ghost. I come to the conclusion.

The Doctrine which I shall gather hence is this,

It is the duty of every Christian, especially of every Minister, to take heed to whom, and how they deliver divine truths, lest delivering them to obstinate and irreproveable men, they labour in vaine, and they trample upon them.

Doctrine.
Paragraph.

This truth is not once only hinted to us in Scriptures, you shall find it was the care of all the Children of God in all Ages, and the speciall care of Christ himselfe, not to deliver sound and saving truths to some sorts of men; sometimes looke how cautious holy David seemes to be, *Psal. 39. 1, 2.* he makes it one of the highest points of wisdom to consider before whom he uttered words that concerned Gods glory, and did not while the notoriously obstinate, incorrigible, and irreproveable were present: these instead of understanding more would turne their backs, hate instruction, be scoffers, and mockers at the sacred truths of God. To this end and purpose we find, how that (unlesse in case of speciall Commission, and God commanded them to speake home with the hazard of their lives) they were alwaies very wary.

wary and prudent, to whom, what of, and how they declared the mind of God; you may see it at large at your leisure in *Isaiah, Jeremiah, Ezekiel*; you find God speaking of a rebellious stiffnecked people, bids the Prophet *meddle no more with them, pray not for them*, as if he had said, it will be vaine and uselesse, altogether successelesse; our Saviour Christ, when on earth, knowing the inveterate hatred of the Pharisees against the great truths delivered, *light being come into the world, &c.* when he was among these men, many times he would make no answer, and when he did, it was in darke sayings, at a distance, in Parables as wrapt up into the third heavens, and all to let us see caution must be used in dealing with the wicked and obstinate in divine matters, things sacred that concerne Gods glory, and the honour of men.

Paragraph. 5.

Reasons.

For Reasons, I need give you no more than what our Saviour Christ doth; and the next businesse is to shew you the reason why dog-like, and swine-like men make so little of precious truths, and are so unreasonable as to go about to destroy men for endeavouring to do them good, and then the application; For Ile dwell only this day on the Text.

First, *Truths not wisely dispensed, holy reproofes not warily managed are trampled on*; There is nothing men had need have a greater care of, than the honour of Divine Truth. Now this is not only hazarded by prostituting sacred truths to this sort of men presently, but adventuring on, that is the cause they mock and scoffe, and will not be reprov'd. We by experience find it brings truth into disgrace, makes them vilifie them, and slight them by a nod with the head, a winke with the eye, a shake of the head, and it will be very well (as our Saviour Christ saith) if there be not a spurne with the foot. Now, saith he, never let such precious truths as these be hazarded

to contempt and scorne, take not such holy paines, that might be otherwise imployed, and more to purpose, it makes them look with an evill eye, scorne, and scoffe; It renders Religion odious and ridiculous to them; they cannot see, or rather will not see or heare; but stop their eare with the adder; and although there be an amiable lustre, reall excellency, and an inexpressible vertue and glory in them, yet to them they appeare ridiculous. We have examples enough of this in Scriptures; *John B. prist* came into the world and spake for this purpose, to see if he could reclaime an erring Generation; It is true, his words were not altogether ineffectuall, *Jerusalem*, and a great part of *Judea* go out to him, yet marke what our Saviour Christ saith, he came not eating or drinking, and they said *he had a devill*; This was all he got for his paines in abundance, the man was mad, he was a prating fellow, he looks like one that had lived indeed all his daies in a wilderness, as one out of his wits. Our Saviour Christ comes in such a manner as would win the most refractary and hard heart, and the most obstinate sinner, with *meeknesse*, *patience*, *tendernesse*, *pitty*; he was ready to do every man good, none evill, he scorned no man, he disdained not the Society of Publicans and sinners (though the Pharisees made use of it to his disgrace) so he might do them good: Marke what he gets from others, a wine-bibber, &c. as much scorne and contempt as a Pharisee knew well how to put upon a man; heare *St Paul* that chosen vessell and Apostle of the Gentiles preaching, and the next news you heare is, *what will this babler say?* That is all he got from another Generation of men; such are the swine spoken of, and that our Saviour knew before he said this, therefore in his divine wisdom he cautioneth his Disciples, and those that came after them, &c.

Reason 2.

Secondly, *They will turne againe and rend you*; not only scorn and rage; this is from the ineffectualnesse, successlesse, and uselesse of such endeavours, thereby they endanger themselves; as if he had said, why will you do it when God does not necessarily require it, *God puts none of his Messengers upon apparent hazard, unlesse his honour lies at the stake*; and a mans life and the propagation of sacred truths come in competition, he bids no man venture his life, *be wise as serpents* -- weigh not only the substance but the circumstance of your administrations, if you do thus, you may save the truth and your selves too, and hinder a great evil; the hardening of others by the example of such obstinate ones; they will take occasion not only to sit and scorne, but to rise up in rebellion against the Kingdome of Christ, and to render the propagation of the Gospell a great deale more difficult than before, these are the reasons.

*Paragraph 6.
Sect. 1.*

Now it may seeme very strange that there should be any such men as these in the world. For all you see and have heard of dogs and swine, I cannot say I have any one not one who accounts himselfe a Christian, being wisely and fairely dealt with by counsell, and seasonable, and wholesome reproofe, whatsoever noise you heare elsewhere, I heare no noise of such, and *I feare they are no where more than among those whose mouths are full of those termes of dogs and swine*. I know none that will bite a man giving them wholesome reproofe, or that will neglect or slight serious admonition. As for those dogs in the Text, I know no such at all; and a man would thinke it a strange thing that there should be any such that would ruine a man that goes about to save them, and yet no question there are such. our Saviour Christs Precept is not in vaine; he foresaw this, had experience of these, and that is the ground of his advice, therefore

fore he tels his Disciples, never thinke it strange that there are such beasts as these men are, &c. It may seeme strange, but it is not so strange as true. I shall therefore give some reasons how it comes to passe, how men come up to this temper, for it is wrought by degrees; when the Devill hath once set a man onward on sins way, he will then drive him on as far as he can; sin is little at first, most of all at last; if a man be acquainted with peccadilloes to day, he will not scotch enormous crimes to morrow. How do men sin away their light, fear resolutions, conscience, come to glory in sin, and when once come to that, they sleep in the scorne and contempt of all sacred truths, and rage against them, and the endeavours of the godly to do themselves good, and that to all eternity.

The reasons briefly.

First *pride*, this is the cause of irreprovablenesse in many conceited men in the world, and of their slighting scorning, and contemning the sacred truths of God; for this pride begets rage and scorne. therefore men do it, because they have high thoughts of their excellencies, of the state and condition they are in, of their wisdom and their knowledge, therefore they rage at, and scorne, and contemne whatsoever crosseth them, you may see this apparently in Scriptures. The Apostle Saint *Paul* the Doctor of the Gentiles comes with sacred truths to discover to the Church of *Corinth*, &c. There were a party among them which counted themselves Greeks, & reputed all in the world besides barbarous, rude, unlearned, he delivered the great mysteries of the Gospel, and what begets him so much opposition as he meets with, but the pride of those *vaine Philosophers* in their prerogative knowledge and science which they had obtained; they could not endure to heare this, that there should

S. A. 1.

come a man into the world wiser than themselves, he tels us the Gospell is foolishness to these, not so really, but he speakes their language only; They counted it folly, &c. This was the height of their pride; What made *Pharaoh* ready to execute *Moses* for declaring the mind of God? This only, *who is the Lord? &c.* What am I, Lord over *Egypt*, the mighty *Pharaoh*, and shall I stoop to another, whom you call a God, *when I know not whence he is, nor whether he is bound?* What must I submit, and let go a Nation to be rebellious to me? Mens pride, by reason of their knowledge, places, authority, meanes, parts, &c. this hath made the Sons of men, in all Ages, frowne and rage, *Psal. 2.* This is also given as a reason, the great wise, and mighty men, men of great authority, and no small experience, they walked in the waies of their hearts, and their own imaginations, when the Kingdome of Christ comes to be set up, which crosseth all their designs by such meanes; and in such a manner, they will not endure to heare of that, therefore say they, *Let us breake his bonds asunder.* — What, shall we bow to such a rule as this? No, our tongues are our own, we will speake what we list, &c. such men as these cannot endure to be accounted ignorant, or low; no, they must be at the height, and their knowledge must pass for all the mens about them; What was the reason *Jobs* friends were so hot and angry, and accounted him a foole in his knowledge? All because he would not acknowledge their wisdom, and understanding which they pretended. Doubtlesse there are a Generation of men in the world that thinke they are the men that know all, this is the reason, that any truth, which is declared, that crosseth them, they contemne and rage against.

Take an account of the grand reasons, why our
Saviour

Saviour Christ, in the daies of his flesh, met with so much opposition in the world; he came not as a man that went about to overturne any one; How orderly was he in his conversation? How obedient to the Magistrate under Laws and Governments? He paid Tribute, told them he came to fulfill all righteousness, a man of a meek spirit; we hardly find any externall force or severity in him, yet what a face of rage was in the world? the reason was: As the *Ephesians* were afraid to lose their craft, so these *Scribes & Pharisees* feared Christ would carry all before him, the truth would be received from him without prejudice, his Sacred and Divine Oracles would take place; and marke what they say, have any of the Rulers beleev'd on him? but ye (speaking of the Vulgar) know not the Law, and are accursed. A *Scribe* could not endure any man should be thought wiser than himselfe, nor a *Pharisee* that another should take more place in the thoughts of the men of that Generation he lived in than himselfe; therefore let Christ bring salvation, tender grace, yet for all this all shall be contemned, slighted, and he hated for it; if they can they will ruine him for it, and do as these dogs in the Text. Though Gospell-truths be never so seriously declared in mens eares to the conversion of men yet men of high, carnall, proud, and haughty spirits, how are they ready to rage and roare, apt to deigne, and contrive the death of such a man. When e proceeded so many Martyrdoms in the daies of the Kings of *Judah*? *Isiah* went under the saw; *Jeremiah* was in the dungeon; *Misciah* was fed with the bread of affliction; even from the pride of all those wicked Kings and their officers, they would not be controuled *sic volo* — their will must be their law, though the will of the God of heaven declared faithfully and seriously, were contrary, &c.

It would make a man amazed to see *Ahab* going up to *Ramoth Gilead*, *Jash* smiting *Jehoiada's* Sons, *Zedekiah* breaking through the flotts, when the Prophet told him it should be to his ruine, a man would wonder they are so bold; the reason is this, men of proud and carnall hearts cannot endure to come under the Power or Government of Jesus Christ, men had rather breake than bend, and be flexible, to divine will, they will run on their ruine inevitably before they will stoop and that is signified by the expression: which the Holy Ghost useth in relation to the Kingdome of Christ, *Ps. 112*. They are not flexible inalterable, they will not give way-- if you do any thing to alter them, you will break, ruine them, make them wholly uselesse; they will submit to nothing but destruction, thus carnall pride renders stiffe soules, hard hearts, men impenitent, unteachable, they will not, cannot see, there is a great reason such men as these should be termed dogs and swine.

Reason 2.
Scd. 3.

Secondly, *because they delight in their lusts*; that is the reason men rage when as the light comes, *Joh. 3. 19*. What was the reason the faithfull Prophets of God were not honoured? *Jer. 5. ult.* the people love to have it so; What people? *My people*. Men love their lusts, and delight in their abominations, and evil waies their darling *Delilah* sins, their right hands and eyes, their corruptions. Now the word crosses all, and cries up selfe-deniall, and cannot endure their abominations, this is the reason men rage. *John Baptist* preached severely to the world, had he come with plaine simple sentences, had he been a Messenger full of grace peace, and life; had he preached *placencia*, he should have been entertained; had he lullabied men in the bed of carnall security, he had not been disturbed; had he let the Adulterer alone in his uncleannesse, the drunkard in his drunkennesse, the Pharisees

rise in their avarice, cruelty, and hypocrisie. and let them alone in their vaine pretences of Religion, and not have opened these painted Sepulchres, all had been well; but because he reproved them therefore they rage, are so sterne, & are troubled roared against the Prophet and his Messias: all the while the Devill was left quiet in those he possessed, he did no great mischief, but here and there one, but alwaies when he was to be dispossessed and come out, he rent and tare; as long as mens lusts are let alone, and they sleep secure in avarice, cruelty, and viciousnesse with their lusts, and the devill in their bosome, the men are quiet; but if a man unmasks them, and goes about to discover them, O they will storme, and dislike such men as these; all the while they can carry on their businesse unmolested, or undisturbed, O how faire, meeke, and content will they be: but come to crosse that which they love, and set up in their hearts as an Idol, then they will rage; come and tell such a man of his *Delilah*, you shall find he will not be convinced, taken off, or he will follow another fairer than the former, and then (if you will) away with it; many men have false hearts, they are taken off one lust, but on to another; they are taken off open drunkennesse and such profane and debauched courses that make the world cry shame of them, but then follow lying, falsehood envy, and malice, over-reaching their brother under-hand cruelty, racking others, conzenage, cheating, and the like, crosse these and then they will rave. Take heed of such men as these, (saith our Saviour) they will scorne you, and looke to your selves, you shall escape well if they ruine you not. As *Ahab* said of *Micajah*, this fellow never speaks good of me, as wicked as he was he would faine be counted good. — I remember a story of *Mahomet* the great *Ottoman* Emperour, he was so delighted in his

his *Sultana*, that nothing could move him to part with her, but when he had a fairer offer, he was content to leave that lust he enjoyed; these men will not part with their lusts, though never so abominable, odious, and hatefull, unless they can find them more pleasing, profitable, and honourable, else they will rage, &c.

Reason. 3.
Sect. 4.

Thirdly, That which laies the ground and foundation of all the rest, is *positive and grosse ignorance* in the things of God, they are dogs and swine, have not knowledge enough to make distinction between thing and thing, but they call light darknesse, and darknesse light, therefore they abuse, contemne, and despise all, and rage, *Joh. 1. 9.* there is the reason, *1 Cor. 2. 14.* though he demonstrated more high mysteries than ever any wisdom pretended to before in the world, yet they refused, mocked, reviled, hated, persecuted, — that is another reason why our Saviour calls them dogs and swine; alas swine know not the price of a Pearle, they see no lustre in it; there are abundance of *swine-eyed men* in the world; of all Creatures in the world that ye know, or looke on, a swine hath externally the worst eye: such men as these see not, discern not at all, in seeing they see not, as the Prophet saith, — in a great many men of the world there is much positive and grosse ignorance; such incurable darknesse and blindness, that for all the glory of divine truths that you can shew them, (as much as in you lies) and the Creature is capable of on this side heaven, they will not beleeve; what was the reason Christ was scorned, and persecuted of men? *Isa. 53. 1, 2.* they saw no beauty in him — omnipotency stoopes to them (as I may say, with reverence) to little purpose; the reason of all this is, because they are blind — but O the folly of men! this makes them as dogs and swine; Well, I shall expatiate

expatiate no further, but make application.

First, By way of *admonition*; Take heed you come *not within the verge of this reproofe*, that it doth not reach you, for (as the Apostle saies) I hope better things of you; let it never be said, whatsoever men fasten on you, however you are called doggs and swine, (beare it patiently) that you are truly so, and in the sense of the Text. Take heed of despising, refusing of, raging at, and trampling on divine truths. Oh! when a man comes to this there is little hope, and truly, brethren, till he does there is hope, — but if a man be once come to this, to an irreproveable spirit, there is more hope of a foole, (as Solomon saies in another case) of a mad man, I had almost said, of a Devill — Whatsoever you do take heed of this; never let it be said you are of such a spirit, as that you will not endure admonition; mistake not brethren, *I say not, from all men you should beare it patiently*, (though it is true, the more patience the better) for a man to be laden with the *impertinent, unseasonable, giddy reproofes of every hair-brain'd man in the world*: if thou canst have patience well, it is thy honour and praise, and a great testimony and evidence of grace; but take heed you never contemne serious, pious, meeke, and holy reproofes; labour to come up to that of David, *Let the righteous smite me* — breaking the head in such a case is as good, or better, than a plaister, as a precious balme and ointment, however it is accounted of with the wicked, and whatsoever some men thinke in their heate, a serious well-grounded reproofe is a precious pearle: it may be the way to bring a man seriously to sit downe and reflect upon himselfe, and blesse God for the same. Oh never come to that, if you do, the time will come when you will mourne, and say, O that such serious inward and holy reproofes should be stord

The Application.

Paragraph. 7.

and raged against, such advice and counsell be rejected, and scorned and slighted, that made so directly for my soules welfare — O beware and take heed of this, till then I shall hope you are teachable, and in a capacity for the Word to become to your soules the favour of life, and the Power of God to Salvation; but if once you come to be irreproveable, and this to be the charge of your soules, I have little else to say but to take up the Prophets complaint: *Lord, who hath beleevd our report? — To whom shall I speake? —* And that you may not, *take heed of these things which are the cause of this,* down with that devill of pride in the heart, be content to be subjects, slaves, and vassals to truth, let it command and conquer, there is a power and Majesty in truth it selfe, let it be your Arbiter in all things, let its commands, precepts, and injunctions be unquestionable: never thinke so highly of your selves as to scorne to be reprov'd, checked, and admonished; Take heed likewise of doting on things; if heaven it selfe should speake, men sleeping in their lusts, and on the bed of carnall security, will not awake; if *Sampson* be in *Dalilahs* lap, nothing but the Philistines will awaken him; when the Children of Israel came once to be in love with Idolatry, the Prophets could do no good with them; when men come once to be in love with the Idols of their own braines, they will scorne all that you speake; all the language you shall heare is, I will, and I will not, — Take heed of being locked up in positive ignorance; nothing is so sad as for a man not to be able to discern at all the sweetnesse, and discover the preciousnesse of divine truths.

Paragrapb. 3.

Secondly, this is to *warne and admonish good men,* how (as much as in them lies) they render men dogs and swine, incapable of reproofes; many a man is made a dog, a wicked man, that was not one in our Savi-

Saviours sence, the fault is not so much his as thine, thou that art the reprovcr, and admonisher, for he may not be so to another man, though he may be so to thee, and how comes this to passe? From nothing but the rashnesse, inadvertency, and imprudence of men, they undertake to handle weapons which they are not able to wield; many men in too severe handling of a faulty person may render him a dog or a swine, incapable of their reproofe; it is sad it should be so, *homsoever men expresse themselves rashly and unadvisedly, if it be truth they speake, it is sad men will not endure it.* Yet when men be too severely and rigidly admonished, they may be much exasperated, therefore Christ is wary in this respect. A soft answer pacifieth wrath, and so doth a soft admonition; some men wisely dealt withall will not be sturdy, who (if too fiercely handled) many admonitions will not serve. There is a necessity indeed of an holy earnestnesse in reproving of sin, sincerity, down-right dealing, and plainenesse of spirit in men, and yet also of a great deale of prudence; I know not one businesse wherein the prudence of a Christian, either in his private or publike relation, is so concerned as in this of reproofe: If you would *prevaile with the dogs and swine in the Text, you must deale with them with wisdom*, and observe how mens tempers, and present humours are, these would be taken notice of, and you should watch your opportunity; a mans fault may be told him of too rashly; with what wisdom came the Prophet *Nathan* to *David* about *Uriahs* businesse, one would have thought it had been very justifiable had he rushed into the Kings Presence Chamber, and told him, Sir you are a Murtherer or an Adulterer; no, he comes with a Parable, and so winds himselfe into the Kings bosome; Sir, I have a case to put to you, There was a poore man which

had but one Lambe, and that lay in his bosome, but the rich man had enough, a multitude, yet when he comes to make a feast he gives his guest entertainment with this poore mans Lambe; this was a wise way of conviction, and ye find *David* convinced now, I have sinned; if he had gone another way to worke, instead of saying, I have sinned, he might have said, Thou (*Nathan*) shalt dye for being so saucy, so rash, and univill. *David* might have said so, being a man subject to infirmities, even as *Eliab* also was; we must in reproofe mind the tempers and the callings of men, this is not minded by a great many Christians; hence as sometimes they speake not the truth, so sometimes little to the purpose; and hence many Ministers speake and spend their labour invaine.

Secondly, Do not make known to all a particular case, for many a man will heare one man that will not heare another; and many a man will heare in private when he will not heare before another; though you are to speake, yet you must not speake unseasonably; a word spoken in season is as apples of gold in pictures of silver; the least reproofe, never so precious and excellent in it selfe, is not so when out of time; it is not fit for a man to tell another of a private offence in the market place, or being in company, whom either he is not willing to have acquainted with his crime, or however it is not fit they should; thus instead of taking a course to help them forward in good, we are perhaps a meanes to carry them on further in evill; to reprove one wicked man in the presence of abundance more like him selfe, is the way to make them all joine to scoffe, and repudiate (it may be) to go about to ruine you; what a deale of madnesse in this respect is the world acquainted with. It is a sad losse to the Gospell in this relation, which is the next thing; well take heed you be not the cause, offences must
come

come in the world, dogs and swine there will be in the sense of the Text, take heed you be not the cause; it is sad when a man may say, yonder is a fellow gone resolutely & refractorily to hell, when as if he had been dealt mildly withall, he might have been saved possibly, I meane in relation to thee and thy admonitions, though in respect of the man and his capacity it was impossible; this will sadly reflect on thy spirit; think ye it would not have grieved the father of the Prodigall instead of receiving his Son seasonably, and taking a fitter time to reprove him, if he had sent him away a dog, or a swine, if he had sent him away damned without remedy; what sad reflections of heart might this have caused? The Apostle gives advice to Fathers to reprove their Children, Masters their Servants; for an ill servant reproofe is necessary, ay, and the rod too sometimes, as *Solomon* saies, but it must be in season, and proportion, done cautelously and warily. Ile adde but one more, (I shall put them together, because I will wind up fast) if you would not make them dogs, nor give them cause to repudiate. Take heed, that what you reprove for be grounded in relation to truth, and pertinent, not triviall, that makes men not received amongst men; men take occasion to babble about impertinencies, and fall on a man to reprove him, because he is not so, and so, according to their fancies, and their wild and haire-brain'd imaginations; and thus they make a great opposition to more solid and serious administrations; when men rage in trifles what cares a man what he saith in solid things? That Minister shall never be beleev'd when he speakes in earnest, who cries hell and damnation in jest; be sure that it be *tantum* that you speake, that the fault be commensurate, and not lesse than your expressions, yea, above them, at least equall with them. Cure, if possible, by a lenitive first

before you use a corrosive, serious admonition in such a way gains the advantage of mens dispositions. Nor let it be a heare say, that is, a lie, *fama mala*, we heare a man did so and so, we heare thus and thus of him; you shall heare a man, some imprudent Christian, come with open mouth, and reprove a man for such a thing that hath been declared to them, and they heare so; this is the ground of all that uncharitableness, and raging among men in the world; this makes them doggs to one another, that they will not heare one another; either men talke of impertinencies, and it is not *tantum*, whether it be so, or it be not, I have heard such a man will keep company, my neighbour will be drunke and sweare, when neither is true; thus instead of making a man heare and being well pleased they give them cause to rage in fastning on them such aspersions as they are not guilty of: as impertinent, so uncertain reprooves are evill. In a word, I blesse God you are not left in that estate and condition, not of an incorrigible spirit as yet, you are not yet shut out of Heaven; do you blesse God, and I will blesse God with you, ye are not yet *dogs or swine*; far be it from me to justify any of you in your enormities, in your sins, profanenesses, and debauched courses, if there be any such, if any be found guilty of it, thus much I dare say to your praise, (as the Apostle saith in another case) I hope better things of you though I thus speake; I know not a man among you, of an irreprovable spirit; I have not met with a dog or a swine that will rage at admonition, or be angry with me for Preaching, *unlesse it be some selfe-conceited Pharisee, that cannot endure any body should be accounted holy as themselves*. These indeed barke, and bite, rage and rave, revile, scandalize, and asperse. Blesse God you are not dogs and swine, beware you be not so,
 reprove

reprooffe is precious however, if seriously received.
Blesse God you live one among another, and in any
respect can build up one another in your holy faith,
reforme, refraine, and restraine one another, but do it
wisely and warily. And the peace of God which
passeth all understanding, &c.

Animad



Animadversions upon the preceding Sermon, wherein the Reader may discover how weakly Mr Boatman that day (though with incredible confidence) (maintained that Admonition, and preaching of the Gospell was the utmost meant in Mat. 7. 6. and Mr Collings is vindicated from preaching Untruth in pleading there was no just reason to exclude the Sacrament from the number of Pearles and holy things there spoken of.

Reader,



Hou hast had now a Copy of the *confuting-Sermon*. I durst trust it to any learned and judicious Reader to judge how my Argument is answered and doubt not but a small competency of Learning in any will be enough to make him cry out, *multa dicit, nihil respondet*. But as our Saviour saith. *all men have not faith*. so in regard all men have not such a quicknesse of Judgment, I will help their eyes by an Animadversion or

Locum unum
sacra Scriptu-
ra exponere per
aliud, ejusdem
Scripturae cla-
riorem optima
interpretatio.
Aug. de Doct.
Christ. c. 26.

two : In the first place Reader, I desire thee to observe the force of my Argument, it lies thus: The Text containing a generall prohibition without any restriction, not saying this or that holy thing, or this or that pearle, it seems to be a great boldnesse in any to restraine it. It is therefore most consonant to reason, that it should be understood of all those holy things which God hath entrusted man with the giving out, which he forbids to be given out to such persons, as for their vicious qualities are in Scripture language called dogs or swine. Nor is it to be restrained but by Scripture elsewhere dispensing with the giving out of some holy things to some such kinds of sinners. This I thinke is an equitable interpretation, and so candid, that it cannot be liable to any exception. Remembring that golden observation of *Augustines*, That it is the best interpretation of Scripture to expound it by it selfe. And if this be true, it necessarily follows : Either that the Sacrament is not an holy thing ; or else secondly, That there is plaine allowance in Scripture for that to be given to dogs, though some holy things must not ; Or else thirdly, (what I inferred) In the belly of this generall prohibition, is an evident injunction for us unto giving out the Sacrament to any such as the Scripture calls dogs or swine.

I would faine know whether this proposition may not naturally be drawn from those words, *Mat. 7. 6.*

Holy things, and Pearles, must not be given to dogs or swine.

The proposition is ind-finite, and reducible to an universall or particular ; we plead it is to be reduced to an universall, because the materia is necessaria. It is a divine precept which we have nothing to do to limit without expresse warrant from other Scriptures. Mr *Boatman* thinks it is particular, and the sense this, *Some holy things, and some pearles are not to be given to some dogs, &c.* And these holy things here meant, he saith,

faith, are only 1. *Admonition*. 2. *Preaching the Gospell*. I hope he hath good grounds for what he saith. Let us now examine; I have divided this Sermon into two severall *Paragraphs*, (marked in the Margine to guide my Readers eye) I will begin with the first Paragraph, where he prefaceth to his worke, and (after a fashion) analyzeth his Text.

He comes out like a man of war and makes a Trumpet to sound before him, that he is come forth to *redeeme a captive Text*, such a one as is led about, and (he may say with holy reverence) almost by the Nose, to assert that which Christ never intended, as we shall presently see. Thus the Trumpet sounds, (whether a brassen, or silver one, judge anon.) Let not him who puts on his barness boast like him who puts it off; I am afraid Mr Boatman's force of Reason and Learning will be found too weake to rescue it, if it be such a Captive; and if it be led by the Nose, (as he irreverently saith) I hope to prove that it is rescued but by the tongue. But we shall presently see what he will do.

Paragraph. 1.

"The Text is without any Connexion at all, (he saith) it seems neither to have reference to what goes before, nor what follows after.

Here he hath cashiered at first the best force he hath, for those who expound the Text of *Admonition* (though none I have met with restraines it to that) have no colour for their exposition, but a pretended connexion of these words with the former. Mr Boatman confesseth the words are nothing of kin to the former; this makes me thinke his Sermon was made in so much haste that he could not consult with his friends, for surely they would have advised him, seeing there could be so little said for his opinion, not at first to disclaime what was most considerable.

"He resolves the words into a *Proverbiall admonition*, and considers in them:

The Proposition is, *You are not to give holy things to dogs.*

Q. *What is the Subject of this Axiom?*

Animadv. on
Paragraph 2.

S. & 1.

“ 1. *A dehoration under a double notion: Give not, &c. Cast not, &c.* Therein he saith is considerable, 1. The *Subject*, that which is *holy* and *pearles*; 2. The *Object* laid down *negatively* and *expresly* under a double notion: *Dogs* and *Swine*.

He that runs may read here a sufficient want of Logicke. But I shall not be Criticall with him; only it were well, that except he were happier at the use of Logickall termes, he would use plainer phrases, which not only the Vulgar, but the Learned too would better understand than they do these so made use of.

The second part of the Text he saith containeth the *reasons of the Dehortation*. But I shall passe over that Paragraph, not containing in it any thing towards the delivering of the *Nose* of the Text (as he pleaseth to phrase it) which he conceits so captivated.

2. In the beginning of his second Paragraph he speakes great words; he tels us, *we shall have the plaine scope and intention of the Holy Ghost without winding or wresting; and so plaine it shall be, that he who runs may read it; in short it is this:*

1. *That by holy things and pearles are meant sacred truths, and holy reproofes, and that is the utmost the Text reacheth; and there he runs a vagary to tell us why these are called holy. But Reader! how shall he that runneth read this? Or how shall this confident magisteriall dictate of Mr Boatmans be beleev'd to be the plaine meaning of the Holy Ghost? How doth it appeare to thee, or to Mr Boatman, that these are the holy things and pearles here meant? These, and these only. To prove this not a word, only an impertinent discourie to prove that these are holy things, because 1. They come from God. 2. Because they tend to make men holy.*

1. Doth not the Sacrament also come from God, did not he institute it? 2. Doth

2. Doth it not also tend to make us holy?

So that by Mr *Boatman's* own Argument the Sacrament is meant here too, and not preaching, and admonition only, or else he must give us better reason than this to restrain it. Doth Mr *Boatman* think we have such a reverend opinion of him as to beleieve that what he barely saith is the meaning of the Holy Ghost, that, and none but that? But Mr *Boatman* sets a face on it, and *he saith it*; that's enough for his Disciples (possibly) but not for others. The *avós* must be more considerable, to whose *éon* we will submit. I thinke, Reader, I gave thee a considerable reason to induce a perswasion in thee that our Saviours meaning was to forbid the giving out of all holy things (not elsewhere dispensed with) to be given out to dogs; where the Law doth not limit we should not, but Mr *Boatman* limits and gives thee nothing pretending to a reason for it.

In the next place he comes to tell us who are meant by *dogs and swine*. "I told thee, that it being granted a metaphoricall expression, and it being so dangerous to put our interpretations upon such expressions, I conceived it would be equitable to determine that such wicked men are here meant as the Scripture elsewhere expresseth under these Notions; I thinke this was a fair foundation for finding out the meaning of the Metaphor. Mr *Boatman* tels us, none but *obstinate and irreprovable men are meant*; yet he grants, that by *swine* are meant the *luxurious*, (who are not alwaies obstinate.) But how doth he prove this? Because he promised us to make it so plaine that he who ran might read it.) Not a word for that, if you will take Mr *Boatman's* word you may, but he hath no reason for to convince you if you refuse. Thus he doth not only preach *placentia*, but *Placets* too. Surely he doth

Señ. 2.

Sect. 3.

pretend something to an Enthusiastick spirit he could never else let off meere saies with such a confidence.

In the next place he comes to tell what is meant by trampling; *This he saith, speaks the ineffectualness of such holy and savoury truths.* So then our Saviours Reason is this, *Give not holy things to dogs and swine, because they will prove uselesse and ineffectuall to them.* From whence I argue, *If then the Sacrament will be uselesse and ineffectuall to profane men, that holy thing must not be given to them.* The reason holds as much for that as any Ordinance, if not more.

Animadv. on
Paragr. 3.

In his third Paragraph he comes to sum up his fancies, (which he calls) the sum of the Text: *That it is to no purpose to deale with men of irreprovable and dog-like spirits, they are not capable of reproofe, and divine admonition, and holy counsell.* You may (saith our Saviour) do it, but it will be very uselesse, it will do no good, it is a folly, it is very dangerous, you will be losers, and neither God, the Gospell, the truth, or your soules will have gaine. You may have a reward in heaven, not onely when you do, but when you suffer for Christs sake, yet however take heed of the persons, and labour to do it in such a way as may not make sinners seeme dogs and swine to you.

Here is a messe of stuffe now which doubtlesse was never well boyled by premeditation. He makes our Saviour Christ speake strange things here, or I am mistaken. Our Saviour Christ saith, 1. *You may do it;* but where I wonder? is *do not give, do not cast,* capable of such an interpretation as *you may do it.*

2. Christ (according to Mr Boarman) saith, *you may do it, but it is to no purpose, it is a folly, it is dangerous, you will be losers, and neither God, the Gospell, the truth, nor your soules gaine;* Where I wonder doth Christ tell his people they may play the fooles, and do things to no purpose? Nay, such things as neither shall

shall redound to Gods glory, nor their good? Is not this learned Divinity thinke we? nay, is it not next dore to blaſphemý? But marke what follows immediately: *You may have a reward in heaven, not only, &c.* Just before, Christ is brought in, telling them, their soules could have no gaine by it: but here (as if the Lord could so soone forget himselfe) he is brought in againe, telling them, *They should have a reward in heaven, in doing and suffering, &c.* But besides, Christ must also say, *Take heed how you do it in such a way as may not make sinners appeare dogs and swine, &c.* But where is this in the Text I wonder? Christ saith, *Give not, cast not,* he doth not say, you may give, but take heed how you give. And is that man ever worthy to take the holy word of God into his mouth againe, that hath so shamefully and simply perverted a Text as he hath done this? For which I appeale to any to judge.

Now he hath ordered his forces, he comes to give us battell, and to that purpose tels us, *He reads of some that wrest this Scripture, and amongst many divers of the Romish Church. They (some of them) expound it thus, and tell us, it may by consequence be reduced to the Sacrament; and tell us, they are not fit to come to the Sacrament that will not make auricular Confession, (and it is a fond trick that some have got up againe in our daies, and some would bring into the Church.) But it had no relation at all to that holy Ordinance; for though wicked men (which the Scripture calls dogs and swine) unfit Receivers, may tremble when they dare put their hand to the body and blood of the Lord Jesus Christ, yet notwithstanding to preach such a thing from this Text is little better than to speake untruth in the Pulpit, &c.*

Either here is a great deale of ignorance, or malice, or both discovered.

r. Here

1. Here are pretty odde termes me thinks : he reads of *some*, by and by they are *many* ; divers of the Romish Church, then *some of them*, againe expound it, &c. the truth is, I beleeeve he doth not know either how many, or how few, if he had he would have spoken more modestly.

2. He would basely insinuate, that they are generally Papists who thinke this Text may be interpreted by consequence of the Sacrament, and that they do it to bring in *Auricular Confession*. Both which charges are as notoriously false as can be. I wonder who Mr *Boatman* thinks Protestants ? I thinke I have already made it good by testimonies enough, that we have some Protestants are of this mind. Surely *Ursin*, *Chemnitius*, *wollebius*, *Wendelin*, *Zepperus*, with a multitude of others, were no Papists, yet they all thinke an Argument may be brought from this Text for *Auricular Confession*, (which he seemes so afraid of) either he knows not what it is, or hath a mind to bespatter holy and Reverend men with falsehoods, and scandals.

I am very apt to beleeeve Mr *Boatman* knows so much of Auricular Confession as to know :

1. That the *Romish Church* requires it to be only made to their Priest ; and if there be any endeavour to bring such a thing now into the Church, of all men in the world Mr *Boatman*, and men of his straine should hold their peace, for they are the men bring it in ; we plead for an open trial of Communicants before the Presbytery, they say no, they will try them alone ; this comes nearer Auricular Confession.

2. But secondly, we do not require any confession of secret or more open sins, but only that they being proved so guilty, they should be unwilling to testifie their humiliation or repentance before they are admitted to the Lords Table ; so that this whimzie amounts

amounts to no more than a gird at the godly Ministers of the Gospell, who would bring sinners to a sense of their sins before they are admitted to the Lords Table, and it smells ranke enough either of ignorance or malice, and signifies nothing. But Mr Boatman tels us, the Text *hath no relation to the Sacrament*. How doth he prove that? Is not the Sacrament an holy thing? How proves he it is not here meant? Dr Hammond ingenuously grants an analogicall relation.

Dr Hammond
ad locum.

Now he chargeth me to the purpose. "To preach such a thing from this Text is little better than to speake untruth in the Pulpit. It is not truth, but truth to the purpose that men must speake from sacred Texts of the holy Word of God, else they fasten that on the Holy Ghost which he never meant or dreamt; and it is a dreadful account which a great many men in the world have to give, vainly to attempt to lay any foundation on a Text which is either too weake for it, or which it doth not at all concerne; It is an easie matter to wring a Text so long by the Nose as to make it bleed againe, and all to little purpose; Take notice whatsoever may be urged about this Sacred Ordinance from another place, and at another time, it is not meant here, to speake of it here is to speake to no purpose, not worth the speaking, it is not the sense of the Holy Ghost.

Here he speakes loud enough, and falls upon me pell-mell, but with no other weapons than his tongue; he charges me with preaching untruth; how doth that appeare? Mr Boatman saies so, and that is all. He tels us of fastning something upon the Holy Ghost which he never dreamt of. (No Sir, the Holy Ghost doth not use to dreame, though fraile man may, he carries no sleepy body about with him;) he tells us, *It is an easie matter to wring a Text about by the Nose*; he is

much taken, it seemes, with that phrase, but if he will be metaphoricall, he should do well to use handiomer than these, the Holy Ghosts *not dreaming*, and the Texts *Noses*, are phrases Divines have not been wont to use, and which speaketh in the heart of him that useth them small reverence of an holy God, or his holy Word. Againe, we *must take notice*, that *whatever may be urged about the Sacrament from other places it is not meant here.* &c. And for all this you have Mr *Boatman's* word. I thinke I may safely say, I spend as many houres in my Study, and about my Sermons, as Mr *Boatman* doth, and consider asmuch, and consult with as many Commentatours, before I deliver the sense of a Text, as he well can do; nor (blessed be God) am I without some naturall advantages to helpe me. Yet Reader, I desire thee to be of *Hierom's* mind, *Give that honour to the Word of God only, to beleeve it because it is his word;* and for Mr *Boatman* and me about any Text, lay our Reasons *in the ballance of the Sanctnary*, provided thou forbearst his light gold the allowance of faction, and particular affection, and let the Scale that is heaviest carry it, I aske no other favour; I professe I never read such an imperious, magisteriall pack of Sentences without a dram of reason for his own *say* since I knew what belonged to a book.

Animadr, on
Paragr 4.

Now he is come to his Doctrine, which he delivers thus.

It is the duty of every Christian, especially of every Minister, to take heed to whom, and how they deliver divine truths, lest, delivering them to obstinate and irreprovable men, they labour in vaine, and they trample upon them.

1. If this be the truth, yet I conceive it is not the whole truth of the Text.

2. Mr *Boatman* should have done well to have kept the

the termes *holy things*, and *Pearles*, except he had proved by Scripture or Reason that *divine truths* are the only holy things and pearles here meant.

3. I hope Mr *Boatman* will tell us how we shall know a man to be so irreprovable, that we may be justified in not preaching to him, nor admonishing him.

But I find it otherwise, he is loath to meddle with that nice Point; but he undertakes, 1. To prove that there are some to whom we must not deliver divine truths.

2. He undertakes to give us reasons:

First, he will prove that there are some such; this he thinks he can prove from *Psal.* 39. 2. where *David* saith, *He kept his mouth with a bridle while the wicked was before him.* — *he held his peace even from good.*

Mr *Boatman* told us even now, that it must be truth to the purpose a man must deliver, as the sense of the Holy Ghost. That which Mr *Boatman* hath to prove is, that the Children of God should not deliver to wicked men, who are irreprovable, divine truth; to this purpose he brings that of *David*, who *held his peace from good*; what good? What, from admonishing them? There is no such thing in the Text. *Mollerus* expounds it of his own just and righteous cause the defending of that; Others expound it in generall of good that he was altogether silent, not in reference to the wicked, in respect of whom he restrained his passions, *ver.* 1. but in reference to his trouble of spirit, which was such as stupified him.

In the next place he tells us how wary the Prophets were when people were incorrigible, but he that reads them will find they never left reprovng them. He tells us God bids them not *pray for them*, that is true, *Jer.* 7. but in the same Chapter he is bid to preach to them and reprove them, *ver.* 2.

He hath but one instance more, and that is of our Saviour Christ, who, he saies, would sometimes make them *no answer*; but what is this to the purpose? did our Saviour ever forbear *reproving them*, or *preaching to them*. Thus Reader thou seest how well he hath proved his Doctrine, not one instance holds. Let us come to his Reasons.

Animadv. on
Paragraph. 5.

He tells us, he will instance in those in the Text:
1. *Because they will trample upon them*. So he saies they did upon *John Baptists* Doctrine, and our Saviour Christs, and *Pauls*.

There needs no more than this to prove that *preaching the Gospell, and admonition is not here meant only*; for first, the same reason will hold to the Sacrament, wicked men will trample on that too surely.
2. Though they trampled on *John Baptists*, and our Saviours, and the Apostles preaching to them, yet none of them left preaching the Gospell, nor admonishing them.

The second Reason is: *They will turne againe and rend you*, that is, (as Mr Boatman expounds it) you will *endanger your selves*. I answer, this againe proves the preaching the Gospell is not the only thing here meant; for who knows not that the Apostles constantly preached the Gospell to the apparent hazard of their lives? *Paul fights with beasts at Ephesus, is whipped, stoned, imprisoned*, at other places, yet he preaches; and the Apostles durst not leave preaching to any upon any a count.

Animadv. on
Paragraph. 6.

In the next large Paragraph Mr Boatman makes a digression to take away the wonder of the world, that there should be any Christians so bad. Some he thinks there are, *but he hath none of them*; and he feares they are *most amongst them who have their mouths fullest of such termes*. The termes are our Saviour Christs ow n, I know none useth them with
reference

reference to any particular persons, but only to shew, such ought not to be admitted to holy things. Mr *Boatman* possibly is angry that our Saviour should so characterize those whom he, it may be, hath a more reverend opinion of; *Whining Christians, Squeaking out Jesus Christ, The Noses of Texts, the dreamings of the Holy Ghost*, I thinke are more Apocryphall termes than *dogs and swine*, applied to such as returne (after Baptisme) with the Dog to the vomit, and the Swine to wallow in the mire.

I do not well understand how this came into his Sermon, yet it is a third part of it to shew how men by degrees come to be so wicked as not to endure reproofe; (Any schollar must judge that it came in as the man brought in *Hercules*.) It is true, had Mr *Boatman* done his maine worke, to prove that Admonition was the only thing, or Preaching the only thing here meant, he might have been borne with, recreating himselfe with such a digression, which yet had been more proper for the Application.

I am apt to beleeve, that *Pride, and Ignorance, and love of lusts*, are the three great causes of mens not enduring wholomereproofe; but what was this to Mr *Boatman's* purpose, who should have spent his time to prove:

1. That *Admonition, and Divine truths are the only holy things and pearles here meant*; And when he had done what he could for that, I would have had some body whispered him in the eare, and told him, surely he was not aware what he said, for if Dogs must not be admonished, nor preached to, surely they must not have the Sacrament given them.

2. He was to prove, that *Divine truths and admonition must not be given to dogs*, and there he should have described the dogs to whom the Gospell must not

be preached, and who must not be admonished, and have given good warrant from Scripture, or Scripturall reason for the Exposition, and when he had done that, I would have had him answered the two Objections.

Object. 1. *If Admonition must not be given to dogs,* what is the meaning of that of the Apostle, *2 Thes. 2. 14, 15.*

And if any man obey not our word by this Epistle, note that man, and have no company with him that he might be ashamed; yet count him not as an enemy, but admonish him as a Brother. An excommunicate person must needs be a dog in the highest sence; he must be so really, *viz.* a very profane flagitious person, and judicially adjudged so in Court, and so turned out of the house for his dog-like dispositions, he must be *pertinacious*, and irreprovable, for till he hath refused the *admonition of the Church* he ought not to be cast out; yet when he is cast out, though private Christians must have no private Communion with him, nor the Church any fellowship with him, yet they ought to *admonish him to repent, &c.* Excommunication it selfe being in order to *reformation* of the person, not to his destruction.

Secondly, Did not the Apostles preach the Gospell to persecutors, and irreprovable men? *Acts 3. Ch. 7.* and in many other places.

Mr Boatman tells us that Pride is the cause of irreprovable nesse in men, and he proves it well enough from the instance of the false Apostles in the Church of Corinth, Pharaoh, the Heathen, *Psal. 2.* those who opposed our Saviour Christ, the enemies of the Prophets of old; yet it is to be observed, that Moses still admonished Pharaoh till God tooke him off; Paul Paul ceased not to reprove the false Apostles; nor did Isaiah, Jeremiah, Ezekiel, our Saviour Christ cease to reprove their Adversaries.

He

He tels us, that *love of Lusts* is a *second cause of mens irreprovallenesse*; this he proves from our Saviour, *J. hn 3.19. Jer. 5. ul.* the instance of *John Baptist*. This is true enough, but it is as true, that for all this, neither our Saviour Christ, nor *Jeremiah*, nor *John Baptist* cealed to preach to, or to admonish these wretches who loved their lusts.

He tels us right, that *Ignorance* is a third cause, *Joh. 1.9. 1 Cor. 2.14.* yet surely ignorant persons must be admonished and instructed.

Thus thou seest, Reader, how little all this is to his purpose.

Now he is come to the Application: His first use is (as he calls it) of admonition to periwade his people *that they would not be dogs and swine though men called them so, but endure admonition.* — but he saies not *that from all men they should beare it patiently*; — they may be laden with *the impertinent, unseasonable, giddy reproofes of haire-brain'd men.*

Animadv. on
Paragraph. 7.

1. Here he doth insinuate, that some called his particular people *dogs and swine*; he should have done well to have told them who do so; we say, such as turne with the dog to the vomit, such as wallow in beastly lusts are so; this I hope is true in *the* fact; but we say not in *hypothesis*, this and that man is so; No, we leave that to the reflexion of every mans conscience, and the Judgement of the Church. This was but a meete trick to create animosities in profane men against those who preach the truth of God to them. I wonder who said, those of *Peters Parish* are dogs and swine.

For the maine of the Exhortation it was good, but I thinke he might have spared telling them, he did not say, they should beare patiently admonitions from any, for I thinke the person is not considerable, but the thing, and cause of it. Now they have enough to say

Animadv. on
Paragraph. 8.

to justify their stopping their eares against reproofe. *The reproofe was impertinent, unseasonable, he was a giddy hair-brain'd man that reprov'd me, and our Pastor told us, we need not beare his reproofes patiently.*

The last Paragraph containes his second and last use directed to reprovers : to perswade them so to order their reproofes, that they may not make men dogs nor swine.

Here he tells us honestly, that though men expresse themselves rashly, and inadvisedly, yet if it be truth they speake, it is sad men will not endure it ; but he had told them before, *He did not say they should beare it patiently,* here he doth say, *It is sad they will not ;* how do these two agree ?

Though I do not thinke this Use proper to any Doctrine can be raised from this Text, and so is not truth to the purpose (as Mr Boatman lately taught us we should preach from Texts) yet I easily yield that admonition is a tender thing, and must be managed with prudence, and he must be allowed all he saith upon that point.

At last he comes to blesse himselfe, and to blesse his Congregation, that he had never a dog in it, (*an happy house !*) or rather he had met with none ; that may be : There may be dogs enough in the Town, yet I may meet with none of them, it may be I never regard whether they be so ; but he puts in

Unlesse it be some selfe-conceited Pharisees that cannot endure any body should be accounted holy as themselves.

Who Mr Boatman meanes is sufficiently known, such as through tenderneffe of conscience, and conscience of Gods Ordinances, cannot swallow promiscuous Sacraments. These are the only dogs Mr Boatman hath in his Congregation.

The Lord make him ashamed with a godly shame.
Now



Now Reader, take the sum of my
Sermon on that Text, and of
his confuting discourse.

1. **T**He Text is absolute sence in it self, and stands in no relation to the former Veres: This Mr Boatman grants.
2. The Precept is without restriction: Holy things, Pearles, not this or that Pearle or holy thing.
3. All the Ordinances of God, especially the Sacraments, are holy things be trusted to men to give out.
4. There is therefore no reason to restraine the sence of this Text to this or that holy thing, but to understand it of all.
5. Yet the whole word of God, being but one piece, if any part of that licenseth us to administer some holy things to some dogs, we may do accordingly, notwithstanding this Text.
6. The Sacrament of the Supper, being an holy thing, it will follow from this generall Precept that it must not be given to such as the Scripture calls dogs or swine, except the Scripture elsewhere expressly commands us the contrary.
7. To expound it of preaching the Gospell, or admonition restrictively, is to speak without any ground, and to limit where Scripture doth not.
8. Besides, The Gospell must be preached to dogs, viz. persecutors, heathens, &c. and dogs must be admonished, 2 Thes. 3. 14, 15.

9. *It is ridiculous to say, that we are here forbidden to preach to some, and admonish them, and yet not forbidden to give them the Sacrament, the latter following upon necessary consequence.*

10. *The dog will trample upon this Ordinance as well as the other.*

11. Here is therefore a generall prohibition, from which will follow by a necessary deduction, that the Sacrament must not be given to such as the Scripture calls dogs: 1. *It being an holy thing.* 2. *As much included here as any other.* 3. *No where else allowed to dogs.* 4. *Such an Ordinance as they will trample on.*

Now what saies Mr Boatman?

1. *This Text is wrung by the Nose till blood comes, and I will redeeme the Captive.*

2. *The utmost of the Holy Ghosts meaning by holy things and pearles is divine truths, and admonitions.*

3. *To stretch the Text further is to preach untruth, nothing to purpose, &c.*

4. *Admonition and preaching are holy things.*

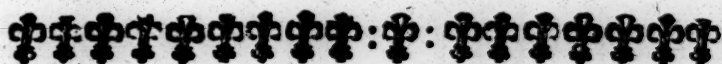
5. *We must take heed how we give them out to dogs.*

6. *For the prooffe of the three first; you must take my word, or chuse whether you will beleieve it or no. And for answering any Objections, he is not at leisure.*

Read and judge now how learnedly I am confuted. He came out like a man of war, but what hath he done?

*The King of France with twenty thousand men
Came to the sea, and so went back again.*

FINIS.



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